The ARYAN PATH

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXXIV AUGUST 1963 No. 8

SPIRITUAL PSYCHOLOGY

[WE have pleasure in reprinting this fine article by our old and esteemed friend, **Mr. Hugh I'A. Fausset.** It appeared originally as a review-article in THE ARYAN PATH of September 1931.

The Dream of Ravan is a book with a Message, and one with which every genuine student of Theosophy is familiar, or should be. It was written in 1853–4 and marks a very early noble effort to interpret the Wisdom of the East to the West.—ED.]

THE NECESSITY OF BECOMING "WHOLE," of recovering a lost unity of being, is more and more engaging the attention of poets, philosophers, sociologists, and teachers in the West. The reason is obvious. The European War exposed with appalling clarity the abyss of sin, of division, into which we had fallen. The immediate reaction amongst the most sensitive spirits was one of bitter disillusion and scepticism. But that is passing. For as Mr. Lawrence Hyde has written in his striking book *The Prospects of Humanism,*

> to doubt sincerely and consistently is to be in Hell. And this is insupportable. If the suspension of belief is honest, the outcome must either be a paralysing despair or a birth into a new mode of consciousness.

It would be too much, perhaps, to say that such a *new mode of consciousness* is already born, but there are many signs that it is coming to life, and the marked preoccupation by leading thinkers of different schools with the problem of "wholeness" is perhaps the most hopeful of them. For it shows that we are beginning to realize that the external methods of science and rational manipulation, necessary as they are in their place, are not enough, that the problem is essentially a moral one, and that the creative harmony which we seek to establish in the world depends ultimately upon each individual's effort to integrate himself.

But if we are increasingly realizing this truth today, we are still, it must be admitted, very far from having a clear conception of what the effort of self-integration involves.

The advice offered to us is very various and each teacher tends to stress one aspect of the problem to the exclusion of all others or to proclaim a manifestly partial way of salvation. And this is because even those teachers who announce most emphatically that they have unified themselves, are in fact still inwardly divided men. They seek to relieve their own sickness by prescribing for the health of others. They forget that all the great spiritual teachers of the world have painfully established their own integrity before offering a gospel to others. They are in fact in the line, not of the true seers, but of Rousseau. For Rousseau was the first and the most influential of the modern evangelists. And all his life he was a sick man in search of a cure. His sickness was our sickness, the malady of a divided being in which heart and head, the senses and the intelligence, were at war with one another instead of being actively reconciled in the spirit. And the solution which he preached was also characteristic: it was a return to a "state of nature." There is a sense in which the spiritual man is indeed the natural man, and the false moralists who have insisted upon a final opposition between the natural and the spiritual betray the same inward division and self-enslavement as the false romanticists who confuse the sensational with the spiritual. But because Rousseau was guilty of this confusion his "state of nature" has proved perhaps the most delusive Eden to which a sick world has ever been invited to return. Yet his influence has persisted, and this has been due not only to the seductive charm of his writing, but to the fact that no other man has so eloquently and sensitively expressed the disease which has been sapping the virtue of the Western world for two hundred years, and that his gospel has had all the fatal attractiveness of a half-truth. For Rousseau was right in his claim that Western civilization had become morbid through rationalizing self-interest at the expense of the instincts and the feelings. But he failed to realize that self-interest was itself an instinct with as deep biological roots as self-surrender, and so by inviting men to abandon thought for feeling he was merely transferring the principle of selfishness from the plane of intellect to that of the senses. And very many of our modern teachers are guilty of the same error. Their gospels are disguised naturalism, whether they deny the tyranny of the intellect, like the late D. H. Lawrence, or find salvation in rationalism like Bertrand Russell. At bottom their error is due to faulty psychology, and even our

modern psychological specialists, the psychoanalysts, reveal the same deficiency. Their life-wisdom is inadequate, because their self-knowledge is. For true self-knowledge is only possible to those who have died to the personal self and through a consequent regeneration experienced the deeper mysteries of the soul. *And for the most part our modern teachers, whether they be humanists, primitivists, rationalists, moralists, or psychoanalysts are imprisoned within the personal self.* Their knowledge is therefore external, because whether they emphasize the part to be played by the body, the mind or the will in the "whole" man of whom they dream, they are ignorant of the spiritual principle in relation to which alone can the divided human faculties be unified and which is in truth the very reason of our being.

In short without spiritual insight the problem of human nature cannot be truly solved even if much useful knowledge can be acquired concerning its physical and mental aspects. The Western investigator has in fact only reached and begun to analyse the external phenomena of a mystery which the spiritual teachers of the East have long ago inwardly divined. And the truth of this was recently brought forcibly home to me when I read in succession D. H. Lawrence's *Fantasia of the Unconscious,* and a book by an unknown author, entitled *The Dream of Ravan.* Lawrence was perhaps more truly possessed by the spirit of life than any creative writer of his generation, and consequently his book is full of dynamic insight. Yet it is violent and one-sided because it lacks just that spiritual wisdom which shines through the exposition of Hindu psychology to be found in *The Dream of Ravan.* This book appeared originally in a series of articles in *The Dublin University Magazine* of 1853, 1854. Its author was therefore presumably a Westerner, but one who was profoundly intimate with Eastern literature, and in particular with the *Ramayana,* out of which *The Dream of Ravan* develops. Much of the dream is told in verse that has qualities of vision and melody which recall at times both Shelley and Poe. Like the religious oratorios of the Haridasas or Ramadasas, it blends "moral and religious instruction with music, lyric poetry, mythical narrative, and a dash, now and then, of proverbial wisdom, or amusing anecdote." For, significantly enough, while D. H. Lawrence was always humourless, the true spiritual teacher being self-emancipated and so inwardly at ease does not feel an innocent gaiety to be incongruous to a setting forth of spiritual truths and allegories that are eternally true to the human soul. *The Dream of Ravan,* then, breathes throughout a charming temper, the temper of a poet who is also a mystic, who is not only versed in Vedantic psychol-

ogy but has proved upon his pulses the truths of this ancient Science of Being. And it is in the prose interpretations of the dream that the reader will find the richest spiritual wisdom. And perhaps the most significant of these is that which defines the three "states" of consciousness through which the individual should grow to completeness. This is a subject upon which Western minds have been increasingly concentrating, and it is treated here with a luminous clarity which is in striking contrast to the volcanic flashes and dark convulsions of such a disintegrated searcher after life-wisdom as Lawrence.

The three radical, prismatic qualities into which the primordial and eternal unity is described as dividing itself, when reflected in time and of which every soul born into natural life partakes in greater or less degree, will be familiar to all students of the *Gita*. They are *Tamas*, *Rajas*, and *Satva*, representing respectively Darkness, Passion, and that Being, of which Truth and Goodness are the expression. But it is in his interpretation of these three qualities or "states" that the author of *The Dream of Ravan* reveals himself as a master of knowledge. *Tamas*, as he shows, is negativity.

> It is the absence of all knowledge, feeling, motion, penetrability, transparency. It is, in fact, what may appear a strange expression, the moral basis of matter; or, in other words, that stolid state or form of spirit, which causes it to appear and be what we call matter.

Its highest form of organic development, therefore, does not go beyond the mere animal life and the region of sense.

The *Rajas*, on the other hand,

> is the characteristic of moral life or soul; the dark opacity is penetrated with a fiery and turbid glare, but not yet rendered purely transparent; the cold obstruction and insensibility are awakened into pangs of painful movement.

This is, in short, that state of warring passion and moral division into which every sensitive individual falls when self-consciousness shatters his primitive unity. And finally *Satva* is the characteristic of Spirit, which though bright, luminous, and glorious in itself still partakes of distinction, being bound in the chains of individuality and limitation.

> The feeling soul compelled by suffering into a profound self-consciousness and reflection, passion has risen into reason and knowledge. Self-knowledge, reasoning outward, progresses into universal sympathy. The life of emotion reaches its consummation, and all other passions expire

in giving birth to an eternal sentiment of justice and love, which are ultimately one.

Where this scheme of life so convincingly differs from the partial gospels of the modern West is both in its inclusiveness of all the vital factors and its avoidance of those false oppositions between reason and instinct, flesh and spirit which show that the teacher has not himself really outgrown the *Rajas* state. It is in short an exposition of soul-unfoldment by one who has himself realized the state of *Satva*,

> when the plastic, and the emotional, and the ideal, become absolutely one, and there is, properly speaking, neither matter, nor soul, nor spirit, but something which is all and yet none of these — call it Brahm . . . or SOLIDARITY OF BEING, THOUGHT AND JOY.

And the important point to emphasize is that the man who has thus achieved reunion with the divine no longer cherishes enmity against either his animal or his intellectual being. He knows that even the *Tamas* "partakes of good: it contains within itself potentially both the *Rajas* and the *Satva*, which only require to be evolved from it"; while "in proportion to the large basis of the *Tamas* quality is the intensity and power of that *Rajas* fire and *Satva* light, which movement can evolve." And again, if the Spiritual seeks to stand alone, denying its humbler faculties, "it becometh in its proud isolation, a deadly venomous yellow, the colour of serpents, and dragons and irredeemable Brahma-Rakshasas."

In many recent Western championings of the life of instinct against sterile intellectualism we have partial reflections of this truth, partial because lacking the spiritual vision which reconciles and redeems both reason and instinct in itself. But the author of *The Dream of Ravan* not only defines the states through which the soul must go. He reveals too the essential condition of growth. He wrote:

> The problem to be solved in the case of Titanic Ravan — and in greater or less degree of every human soul, in proportion as it partakes of the Titanic nature, as all in their emerging must in some measure — is, how shall the *Tamas* be changed into the *Satva*, or penetrated and ruled by it? — how shall matter reascend and become spirit? — the gross darkness and stolid stupidity . . . be illumined into self-consciousness, reflection, reason, knowledge? — the brute self-concentration be kindled into universal sympathy and love? — the blind instinct of coarse desires . . . be sublimed into the eternal conscious principles, self-renunciation, and pure ideality of the divine life?

And he answers:

> This can only be accomplished in one way, and that way lies through the *Rajas* — the life of passion — the life of suffering. The result of every passion of our nature, even love, nay of love more than of all others, is suffering and sorrow. The first awakening of unconscious matter into the consciousness of mere animal life is through physical pain; and the process is carried still further by the mental suffering which is the very nature of the soul's emotional life. . . . Brute appetite and blind impulse are first superseded by passion; and passion working, through sorrow and the reflexion and sympathy which sorrow generates, begets its own extinction, and finally emerges in and is swallowed up in love and absolute resignation. This philosophy seems to rest on a basis of unquestionable truth. For, understood in all its depth, it is identical, in ultimate results, with the way of the Cross.

Such suffering is, indeed, essential to all true growth and deep experience and the knowledge of our modern rationalists is superficial because they have not really suffered, have not accepted the creative agony, the infinite travail of love. For real suffering is not the negative endurance, the self-bound and resentful distress, with which the word is commonly associated. It is, as our author emphasizes, a positive and passionate giving of the self to life and receiving of life into the self on progressively higher and deeper levels until the personal will is at last wholly identified with the Creative Will, and self-consciousness is completed in the divine consciousness. In such a scheme of Spiritual evolution we find that true marriage of the active and passive, the masculine and feminine principles, which is everywhere seen to govern creation on the lower level of physical life. It is often said with justice that the East has overemphasized feminine self-surrender in its way of life, the West masculine self-assertion. But the author of *The Dream of Ravan* makes it clear that in the purest mystical doctrine of the East activity and passivity were creatively reconciled, that natural life with its faculties of reason and sense was not denied but fulfilled in the spirit, and that the human was conceived of as realizing its essential divinity by a kindred process to that by which the seed dies that it may live, the plant is receptive to the wind and rain, and the flower both lifts its face to the sun and draws its beauty and vitality from roots deep in the soil. Thus it is only when all isolation and all inward division are renounced that the *Satva* may re-enter predominant into the *Rajas* and *Tamas,* may penetrate them with its influence and "all three isolated prismatic rays coalesce into pure universal light and

a consciousness of divine reunion."

And later in the book we find the distinction between a perverse and a true spirituality emphasized in the contrasted characters of the two sages Maricha and Ananta. Both have trodden the path of self-renunciation, but while Maricha, as a result of his excessive and grotesque penitential austerities, is a skeleton and a scarecrow, Ananta, though advanced in years, has

> a fresh and almost roseate look. His features, naturally handsome, wore the impress of a loving as well as a reverential nature, and the holy calm of a spirit at peace crowned their blended expression of dignity and sweetness.

Similarly Ananta avoids "the pursuit of the Siddhis, or miraculous faculties" to which Maricha devotes himself, "pronouncing it a road beset with dangers, and often leading to the profoundest darkness." Being in short a truly liberated being, he is not inhuman, but completely human and so divine. Maricha terrifies all who come into contact with him. Ananta draws his fellow-men towards him by the magnetism of his love. By such practices as standing on his head for a series of years Maricha has acquired strange powers and experienced wild visions. But the spiritual pride which dictated such fanatical penances has not been mortified by them. He has not in short truly suffered as Ananta has done who has been content

> with the humbler exercise of fixing the contemplations of his spirit on the infinite moral beauty and goodness of the Divine nature, and endeavouring, by contemplation, to transform himself to some likeness of the eternal love,

and who in consequence feels a glad sympathy with all living creatures and evokes it too.

In these two characters, then, we are shown the difference between the magical and the mystical, the divided self which exploits spiritual forces, and the completed self which expresses the divine. There is much else in *The Dream of Ravan* which throws light on the nature of the true mystic and the conditions governing his development, much esoteric lore, too, such as the remarkable catalogue of soul-powers, which will be of deep interest to initiates. But the whole is written with such simplicity and charm that the reader needs to be no student of Yoga or occult practices to receive the deep life-wisdom which it breathes.

We are beginning to realize in the West that the most practical psychology is also the most spiritual, that the analysis of the scientist,

although helpful up to a point, is inevitably superficial through the limited and specialized quality of his perceptions. Intellectual analysis is in fact only of value if it is grounded in and quickened by spiritual insight. And we have only to compare the understanding of a true poet or seer with that even of such an eminent analyst as Adler, for example, to see how much deeper and more sensitive is their contact with reality. *The Dream of Ravan* is the work of both a poet and a seer. There are elements in it of playful phantasy and caprice. But even its phantasy is a veil behind which true vision may be found. And all who are concerned to bring to birth that new consciousness and new man upon whom the future of the world depends should read it. For here that path to wholeness, that growth from unconsciousness, through self-consciousness, to pure being, which is becoming increasingly the concern of the most sensitive spirits in the West, is revealed by one who was himself whole, whose vision, therefore, was not convulsed and demiurgic but serenely sabbatical, and who by the light that shone in himself and his Eastern Forerunners could reveal how man might throw off the darkness clouding his spirit and resume his native brightness.

HUGH I'A. FAUSSET

ALONE

To be alone
Is to come face to face
With the secret self,
To behold a world
Of conflicting desires
And majestic heights
To which the soul aspires.

HERBERT BLUEN

A NEED FOR THE GREAT GOD TERMINUS

[**Mrs. Esme Wynne-Tyson** is the author of several books studying philosophical and mystical ideas, of which the latest is *The Philosophy of Compassion.* She is now Editor of the vegetarian and humanitarian *World Forum.* Her simply and persuasively expressed thesis is that mankind needs a sense of the mighty principle that each thing in the universe has a proper place, a proper share in life. To keep to this, one's *swadharma* or one's *moira,* would be one's best service to universal peace.—ED.]

THOSE IDEALISTS of the 'thirties who regarded the League of Nations, for which they so unremittingly worked, as the first step towards World Government and a true internationalism based on the concept of the Fatherhood of God and the brotherhood of man, have never recovered from the shock and disillusionment caused by the universal and aggressive renaissance of nationalism that followed on the heels of the last war. Their ideals have been entirely reversed. Everywhere we find countries, however small and incompetent, clamouring for self-rule. The whole world seems to be nationality-conscious rather than humanity-conscious. Even Western Communism has lost its internationalistic character owing to deviations from the Marxist philosophy in individual countries. The totalitarian governments, while demanding complete conformity from their own people, uphold every effort made by "backward" races to claim their independence.

The most obvious reason for this startling *volte face* is that the facility with which India gained her freedom after the war encouraged other subject races to revolt from war-exhausted Western overlords, knowing that they would be backed in their efforts by all enemies of imperialism and capitalism. But this fails to explain fully the intensity of the nationalistic spirit that is at present plaguing mankind, and the often hysterical determination of nations, obviously not fit for self-government either financially or politically, to make an end of any foreign administration, however competent, of their countries.

It really seems that something psychologically deeper than mere rebellion against alien rule is at the base of this wide-spread impulse, and a study of the most ancient history of the West suggests an explanation by revealing the existence of a law of prehistoric origins that may well have survived in the race consciousness of humanity, and be responsible for what often seems to be a mania for separatism in a

world which, on account of its technology, is becoming ever more evidently ONE. The horrors of the last war, the bombing and invasion of countries with the worst weapons ever to have been used so far by and against mankind may well have evoked this ancient memory.

When Paul announced (in *Acts*, 17: 26, 27) that God

> hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation; That they should seek the Lord . . .

he was not teaching anything specifically Christian, but was reminding his hearers of a law with which they had long been familiar — the Law of Boundaries.

In his book, *From Religion to Philosophy*, F. M. Cornford wrote of this law's appearance in the religion of the Greeks:

> Apollo's message to his worshippers was: "Know thyself, and do not go too far." Greek morality of the Olympian type is governed by this precept. Be conscious of yourself, realize yourself, make the most you can of it, up to the boundaries which limit its sphere; but be conscious also of those limits and keep your head. . . . Going too far is . . . "having more than your equal share"; it is . . . "getting above yourself"; or it is . . . "stepping across," invading the sphere which your neighbour claims to occupy from centre to circumference.

This Law imposes limits both on individual aggression and on the actual bounds of territories, and appears to have been the means of keeping order in times when there were neither armies nor legislation to enforce it. Empedocles tells us in his *Purifications* that it came from the earliest age of man when there was matriarchal rule and a Goddess was the highest form of deity. In that age there was no war or strife. He writes:

> Then every animal was tame, and familiar with men . . . and mutual love prevailed. . . . Nor had these happy people any war-god, nor had they any mad violence for their divinity. Nor was their monarch Zeus or Kronos or Poseidon, but Queen Kypris [the divinity of love].

It would appear that this blissful, gentle way of life was intruded upon and ended by a breaker of the sacred law; and if we are to accept Biblical evidence, that offender was the Ethiopian Nimrod, or Ninus as he was named after his founding of Nineveh, dedicated to the sun-god, Nin. In *Genesis*, 10: 8, 10 (Moffatt's translation), we read:

> Ethiopia produced Nimrod, the first man on earth to be a despot . . .

his empire at first was Babylon . . . from which he pushed out into Assyria, building the great city of Nineveh.

The historian Apollodorus states explicitly in his *Fragments* (Fragment 68 in MULLER, Vol. I, p. 440), "Ninus is Nimrod."

In *The City of God* St. Augustine of Hippo continues the story of this first aggressor when he quotes Trogus Pompeius as saying:

> Ninus of Assyria was the first that followed the lust of sovereignty in breaking the old hereditary law of nations. He first warred on the adjoining countries, subduing the people (as yet unacquainted with arts military) as far as Libya.

If Empedocles is correct in his supposition, this act of treachery — taking advantage of the defencelessness of an unarmed world — brought to an end the Golden Age, the reign of Love, and ushered in the patriarchal rule which has endured, most disastrously for mankind, until this day.

There have been attempts to restore the non-violent way of life in the West by such seers as Pythagoras and by the original Essenic Christian Gospel. One of the most successful of these attempts was made by Numa Pompilius. His predecessor, Romulus, had founded the city of Rome by a persistent violation of the law of boundaries. Numa, a philosopher and a true man of peace, had no wish to rule over a populace trained into violence and aggression; but eventually he consented, and immediately created a new God, Terminus, who would be able to reimpose by his deific power that all-important law. In order that the strictly peaceable nature of the new God should be understood, Numa forbade blood-sacrifices to be offered to him, and he received only the incense, honey cakes, and libations that had been offered to the Goddess Isis, who had a similar objection to violence and bloodshed. As Plutarch put it:

> Numa reasoned that the god of boundaries was a guardian of peace and a witness of just dealing, and should therefore be clear from slaughter.

In order to implement the will of this benevolent deity, Plutarch tells us that Numa "set bounds to the territory of the city," knowing that "a boundary, if observed, fetters lawless power; and if not observed, convicts of injustice. . . . Romulus acquired most of it later with the spear. All this was distributed by Numa among the indigent citizens."

He also established the *Fetiales* as guardians of peace, who were to seek peace by conference and negotiation, and were given power to

forbid either king or warrior from taking up arms until the *Fetiales* had decided that such an act could be morally justified.

Even the calendar was adjusted by this wise king, to remind his people to put first things first. Under the rule of the warring Romulus there had only been ten months in the year, which started with March in honour of the God of War. Numa gave precedence to January and February, the former honouring Janus, previously known as Ea, the supreme God, who was said to have lifted human life out of its bestial and savage state; while February, according to Plutarch, was connected with *purification*, which may well bear some relation to Empedocles' tract of that name.

The result of applying religious sanctions to politics, or invoking the power of the gods to enforce the will of the Good — a plan which was afterwards adopted and perverted by the far from good rulers of Rome with less happy consequences — was to ensure that the double doors of the Temple of Janus which always stood open in times of war, and were known as The Gates of War, remained firmly closed during the entire forty-three years of Numa's reign.

Unfortunately his successor, Tullus Hostilius, reversed the policies of this wise king by persuading the people that religion made men effeminate and by once more filling their minds with the glory of conquest. After all, had not Rome been founded by a warrior? By this subtle brain-washing, he soon persuaded a people not yet sufficiently rooted and grounded in its pacifism once more to override the law of boundaries. Plutarch writes of this betrayal of a great man's vision:

> . . . that which was the end and aim of Numa's government, namely, the continuance of peace and friendship between Rome and other nations, straightway vanished from the earth with him. . . . "What, then!" some one will say, "was not Rome advanced and bettered by her wars?" That is a question that will need a long answer, and if I am to satisfy men who hold that betterment consists in wealth, luxury and empire, rather than in safety, gentleness, and that independence which is attended by righteousness.

Today, faced by the nuclear deterrent, the direct result of the actions and outlook of such law-breakers as Ninus, Romulus, Hostilius and the Roman Emperors, Plutarch's answer would not have been long, but direct and monosyllabic.

There is no doubt that if Terminus is not once more acknowledged to be a "god," or very positive *good*, and his beneficent law applied to the respecting of our neighbours' boundaries, the human race is in im-

minent danger of committing mass suicide in the vain attempt to defend them by nuclear means. It may well be this instinctive realization, this desire to withdraw into a separatism which must not be violated by any foreign power, that lies at the back of the present clamour for national freedom.

But if this *is* discovered to be a contributory cause of the present unrest, it must be recognized that violence is entirely the wrong means to use to achieve the end of security, and will only result, as Numa warned his subjects that it would, in more violence. The protection afforded by the Law of Boundaries can only be secured by mankind's consent to honour that Law, by recovering it as a moral absolute and framing it in an international agreement.

We have the evidence of the ancient world that it once worked; we have Paul's witness that the idea was incorporated into the original Christian Faith, and we know that this beneficent law was practised by the pacific early Christians for the first three hundred years of our era. Surely the best way to check the present panic-stricken rush for nuclear deterrents would be to revive and consider this Law, which would undoubtedly appeal to the East as well as the West as a moral alternative to the inadequate and provocative Iron Curtain, and to discuss the possibility of its reinforcement at what might truly be called a "Summit" level — for no higher idea politically has ever been bestowed on the human race as a means for maintaining peace.

ESME WYNNE-TYSON

IN MEMORY OF

ROBERT FROST — whose every word
is redolent of fresh-turned earth
breathing essences

—DOROTHY ELLIN FLAX

THE RAPPROCHEMENT OF EASTERN AND WESTERN PHILOSOPHIES

[**Dr. S. N. L. Shrivastava, M.A., D.Litt.,** Head of the Department of Studies in Philosophy, Jabalpur University, critically examines the improper antithesis between Eastern and Western philosophies, and insists that a diversity of views is inevitable. This is the first part of his article; the second will give his conclusions on the question of the synthesis of philosophies.—ED.]

I

IT IS a happy augury of the times, all the more welcome when political tensions in the contemporary world are proving rather intractable, that philosophers in the East and the West are now seen to occupy their minds with the theme variously expressed as "The Problem of a World Philosophy," "The Problem of Philosophical Diversity," "The Problem of Philosophical Synthesis," and so on, all centring on the question of the *rapprochement* of Eastern and Western philosophies. The institution of the journal *Philosophy East and West** is itself an emblem of this aspiration.

Various are the solutions offered at the present time of the problem of *rapprochement* of Eastern and Western philosophies, but all the efforts seem to me to be orientated by a common twofold consciousness. In the first place, there is a growing consciousness that there are elements of value both in the Eastern and in the Western philosophy and that from a cross-fertilization or combination or synthesis of both, there are chances of the emergence of a world philosophy. F. C. S. Northrop, for example, holds that there are

> basic philosophical and religious truths in the Orient that are not in the West. . . . Western science, philosophy, and religion have goals and ends as well as efficient instruments to contribute to the Orient. There are basic truths and values in the West which are not in the Orient. The whole truth is W+E, neither W=E nor W is merely instrumental to E.[1]

Secondly, there is the consciousness that in the troubled world of today, philosophy can have an important role in easing the present

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* *Philosophy East and West.* Ed. by CHARLES A. MOORE (University of Hawaii Press, Honolulu).

[1] F. C. S. NORTHROP: "The Relation between Eastern and Western Philosophy" in *Radhakrishnan : Comparative Studies in Philosophy in Honour of his Sixtieth Birthday*, pp. 377-8. This work will hereinafter be referred to as *Com. Studies*.

tension between nations and binding them together in a world community. As E. A. Burtt in his paper on "The Problem of a World Philosophy" has put it:

> Philosophy has a distinctive and indispensable role to fill in the task of realizing a harmonious world community, in which all peoples will peacefully share the quest for the best and fullest life that is open to man on the surface of this planet. Such a world community is impossible in the absence of a mutual confidence between peoples that can only be stably based on deep and appreciative understanding of each other. This kind of understanding cannot be attained by philosophers alone, of course; all the cultural disciplines will have to contribute their part — economics, art, statesmanship, psychology and religion. But philosophy has its share in this task, and it is a very significant one.[2]

I should like to say at the very outset that the emergence of a world philosophy in the sense of a single universally acceptable philosophy, either as a combination of Western and Eastern philosophies — the W + E formula of Northrop — or as a product of the cross-fertilization of both, does not seem to lie within the realm of possibilities, howsoever near to each other the East and the West may come in reciprocal appreciation of each other's thought. There will always be, both in the East and in the West, certain fundamental types of philosophy, such as empiricist and transcendentalist, absolutist and theist, idealist and realist, monist and pluralist, and so on — different perspectives of reality from different standpoints. Of course, the types of philosophy in the East will have their counterparts in the West, and *vice versa.*

Philosophical diversity will always remain, as it has always remained, both in the East and in the West. To talk of Eastern philosophy or Western philosophy, as if either were a single system of thought, is to hypostatize abstractions. This being so, it makes no sense either to talk of a combination of Western and Eastern philosophies — the W + E formula — or to speak of basic differences between Eastern and Western philosophies. There may be, and I suppose there are, differences between East and West in outlook on life, in culture, in standards and ways of living, and so on, but not in philosophy. The existence of corresponding and parallel types of philosophy in the two spheres makes the hypothesis of basic differences a precarious one. Statements usually made, such as that the Eastern philosophy is spiritual and the Western materialistic or

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[2] *Ibid.*, pp. 31-32.

that the Eastern is intuitional and the Western intellectual, and so on, are baseless and prompted by ignorance.

Opinions on the relation of Eastern to Western thought have recently been variously expressed and it would be germane to the theme of this paper to review some of them here as a propaedeutic to the statement of my own conclusions on the subject.

Professor Wing-tsit Chan in his article on "The Unity of East and West"[3] holds that the East-West contrast is an error, "a peculiar vice of the modern man" and "a modern fallacy." "We have divided the world," he writes,

> into East and West and placed them in contrast, opposition, and incompatibility. We have considered the world east of the Mediterranean and the world west of it two separate worlds, distant and unbridgeable. We believe that the West is a world of science, mechanization, nationalism, democracy, materialism, secularism, change, progress, sex equality, industrialism, law, sports, high standard of living, etc., while the East is a world of opposite descriptions. We characterize the West as modern, objective, rational, individualistic, freedom-loving, realistic, logical, active, and expert in the art of doing. On the other hand, we characterize the East as ancient, subjective, intuitive, loyal to the family, conventional, idealistic, mystical, passive, and expert in the art of being. . . . In short, everything in the world is put in the East-West relationship, and that relationship is considered one of contrast, conflict and incompatibility. This habit of seeing the world in contrast is a peculiar vice of the modern man. . . . The assumption that the East is a land apart is a modern fallacy.[4]

The whole error, according to Professor Chan, is one of unwarranted generalization. I forthwith agree with him that we are in the habit of going too far in our generalizations and over-stressing the contrast between the East and the West. The hypothesis of contrast becomes particularly untenable when philosophy is in question. That there is in certain respects and to a certain extent a contrast in outlook on life, cultural patterns, social behaviour, standards, and styles of living, relationship between the sexes, forms of government, and so on, cannot be denied. Professor Chan himself acknowledges the contrast by accentuating certain common features of all Oriental countries. The countries of the East, he says, "do share certain social, political, and economic problems such as poverty, inequality of sexes, familism, superstition, absence

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[3] *Ibid.*, pp. 104-17. [4] *Ibid.*, pp. 104-5.

of representative government etc."[5] But the contrast indicated here is not one which affects philosophy as such. Philosophy, as distinguished from religion, culture, social behaviour, style of living, forms of government, etc. has not been different in the East from what it has been in the West. To mention a few examples, an appreciable degree of kinship exists between the philosophies of Bradley, Śaṁkara, and Nāgārjuna; between those of Rāmānuja and James Ward; between the idealism of Berkeley and that of the Vijñānavādin Buddhists; between the monadology of Leibnitz and the doctrine of *nigôdas* of the Jains; between the spiritual pluralism of McTaggart and the Sāmkhya philosophy; and so on. Of course, it can be pointed out that there are recent philosophies in the West, such as those of A. N. Whitehead, Henri Bergson, and Bertrand Russell, influenced by contemporary developments in physical and biological sciences, for which no parallels can be found in the East; but it may be pointed out that these recent trends of philosophy in the West are studied with great zest in the East — I can say this confidently of India, at any rate — and there is nothing to dissuade us from the belief that future developments of philosophy in the East will take serious note of contemporary developments in the physical sciences.

The East-West contrast, according to Professor Chan, is an error; and, so far as philosophy in particular is concerned, I am in heartiest agreement with him. The world, says Professor Chan, is one in the acceptance of certain basic and universal ideals and values, which are:

1. The idea of unity,
2. The sanctity of the individual, and
3. The Golden Rule.

Professor A. R. Wadia strikes a somewhat different note.[6] He maintains that every country, whether Eastern or Western, has its own brand of philosophy, "its own method of approaching philosophical problems, its own outlook which gives it a peculiar stamp and distinguishes it from the philosophy of other countries."[7] There are, according to him, basic differences between the philosophical outlook of India and that of the West, and he advocates a synthesis of Indian and Western thought:

> The West will yet have to accept the ideas of *karma* and rebirth, and perhaps the subtle scientific genius of the West may yet be able to give these ideas a scientific basis instead of a vague axiomatic character.

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[5] *Ibid.*, p. 109.

[6] *Vide*, A. R. Wadia: "The Philosophical Outlook in India and Europe," in *Com Studies*, pp. 87-103.

[7] *Ibid.*, p. 89

India, too, on the other hand, may through her contact with the virile West have yet to learn that life is too concrete a fact to be looked upon condescendingly as an evil to be got rid of as soon as possible. Rather India will have to develop a new zest for life in all its richness, and the old advaitic dualism of the *pāramārthika* and the *vyāvahārika* will have to give place to a new synthesis in which the *vyāvahārika* will be the manifestation, and not a negation, of the *pāramārthika*.[8]

Professor Wadia is hopeful that there "may yet arise a new philosophy that will be neither Indian nor European but of the world as science has come to be."[9]

Professor Charles A. Moore has considered the question of East-West contrast in philosophy by asking initially whether there is anything like a spirit of Western philosophy at all. In his paper on "The Spirit of Western Philosophy,"[10] he raises the question:

> Is there a spirit of Western philosophy which is definitive of and unique to that tradition, and which is distinct from and possibly in conflict with a spirit of Oriental Philosophy?[11]

It is on the answer to this question that the question of the East-West contrast in philosophy can be settled:

> If the spirit of Western philosophy should be found to be unique, then the frequently assumed distinctions and contrasts of East and West will be validated; on the other hand, if the spirit of Western philosophy is found not to be unique, the foundation of much of the opposition of East and West will be called into question.[12]

Professor Moore has rightly and very significantly cautioned us:

> . . . the spirit of a philosophy cannot be determined by the general culture or pattern of life of a people, race, nation, or continent. . . . Philosophy must not be confused or identified with culture, civilization, politics, economics, international relations, or the way the people act and live in practice.[13]

The thesis of Professor Moore's paper is

> that there is no spirit of Western philosophy, no unique and substantial spirit definable in terms of unity or invariability of thought with reference to any of the basic aspects of philosophy, its problems, its methods, or the answers and conclusions reached in the form of philosophical doctrines. . . . There are no common denominators in the form of definitive or indispensable and unique problems, methods, or doctrines. The com-

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[8] *Ibid.*, p. 103. [9] *Ibid.* [10] *Com. Studies*, pp. 43-86.
[11] *Ibid.*, p. 44. [12] *Ibid*, p. 45. [13] *Ibid.*, p. 47.

mon denominators of Western philosophy, if there are any at all, are simply the common elements of all philosophy.[14]

Mr. Harold E. McCarthy in his paper on "The Problem of Philosophical Diversity"[15] has listed four "major accomplishments" of the last three East-West Philosophy Conferences, and mentions and critically discusses "ten basic approaches to philosophical diversity." The four major accomplishments are the following:

(1) First, it has been made clear, and one hopes once and for all, that philosophy, like art, religion, and science, has been a universal and distinctive undertaking of man, and such that Eastern philosophies, however closely associated at times with religion, can no more be reduced to religion than Western philosophies, however closely associated at times with both science and religion, can be reduced to either science or religion.[16]

(2) It has surely become clear that philosophers, East and West, ancient, modern, and contemporary, have been vitally concerned, by way of speculation based upon reason, observation, intuition, and imagination, with problems bearing upon the nature of man, the nature of the universe in which man finds himself, and the nature of the good life for man, being the kind of creature that he is and living in the kind of universe in which he lives.[17]

(3) Third, it has become clear that the offered solutions to the fundamental problems of philosophy as given in terms of points of view, basic attitudes, and whole systems of interpretation seem to be completely diverse, the apparent philosophical diversity in the West matched by the apparent philosophical diversity in the East, and with East-West resemblances and differences such that it is almost impossible to speak, except for the sake of historico-geographical description, of either Eastern philosophy or Western philosophy as such, even if it could be agreed upon as to what is East and what is West so far as philosophy is concerned.[18]

(4) Fourth, it has become progressively clear that whatever the attitude may have been in the past, East or West, many contemporary philosophers are now concerned about the apparent fact of philosophical diversity, finding it somewhat less than ideal, not only for theoretical reasons (the feeling being that diversity of interpretation of philosophy is, as in science, a symptom of error, incompleteness, or both), but also for practical reasons (the feeling being that when theoretical diversity is

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[14] *Ibid.*, p. 49.

[15] *Philosophy East and West* (hereinafter to be referred to as *PEW*), Vol. IX, Nos. 3-4, p. 107.

[16] & [17] *Ibid.*, p. 108. [18] *Ibid.*, pp. 108-9.

carried over into actual practice, socio-political conflict may well be the outcome.[19]

The problem for Mr. McCarthy is "how to approach the diversity of approaches."[20] My own solution of the problem would be that the right attitude to adopt is the recognition of the inevitability of the diversity of approaches and the recognition of identities in the basic types of approaches to philosophy, Eastern and Western. Be it ever remembered that in the very nature of the case, philosophy cannot be, like the exact and natural sciences, uniform and universal like mathematics or physics. Philosophy cannot be reduced to science nor can there ever be in philosophy that objectivity and universality which we have in the sciences. It is a laudable ambition, indeed, to wish that the East and the West could combine in the production of a world philosophy, a single universal philosophy acceptable to the whole world; but the realization of this ambition seems as impossible as touching the horizon.

Mr. Huston Smith, in his paper on "Accents of the World's Philosophies"[21] maintains that the three surviving cultures, the Western, the Chinese and the Indian, have accented three different problems, respectively, the natural, the social, and the psychological; the differences in the accents arising, not from any innate racial dispositions, but from environmental differences, both geographical and social. "One is tempted to say," writes Mr. Smith, "that in social philosophy China has nowhere been surpassed."[22]

The burden of Mr. Smith's essay is

> that each of the three great living civilizations shows a unique specialization on the cultural level — the West in natural wisdom; China in social wisdom; India in psychological wisdom. It remains to point out the inevitable price of specialization: ineptness in the subjects neglected. "Nothing fails like success" — in the end all three cultures are brought to disaster or its brink because each succeeded so well on one front that it felt safe in neglecting the other two.[23] . . . The obvious conclusion is [writes Mr. Smith] that an adequate culture must strike all three notes as a chord. In developing this chord of an adequate world-culture the three traditions come as equals. Each has something of importance to contribute and something to learn.[24]

S. N. L. SHRIVASTAVA

(*To be concluded*)

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[19] *Ibid.*, p. 109.
[20] *Ibid.*, p. 128.
[21] *PEW*, Vol. VII, Nos. 1 & 2, p. 7
[22] *Ibid.*, p. 13.
[23] *Ibid*, p. 16.
[24] *Ibid.*, p. 19.

MORE ABOUT BODHISATTVAS

[We are glad to publish another extract from **Bhikshu Sangharakshita**'s forthcoming book, *The Heritage of Buddhism*. He well expounds the various usages of the sacred term "Bodhisattva."—Ed.]

Though the majority of Bodhisattvas are human, in the sense of having once lived on the earth as men, the Bodhisattvas described in our two previous articles are hardly historical figures in the scientific sense: their reality is not of the mundane but primarily of the spiritual order. The Mahāyāna does, however, recognize another important type of Bodhisattva who is both human and historical.

This category consists of the most outstanding of those spiritual heroes who, as inspirers of movements and founders of schools, have been makers of Buddhist history and moulders of Buddhist thought and who, by example and precept, have in times of stagnation and decay given a fresh impetus to the practice and dissemination of the Doctrine. Prominent among them towers the mighty figure of Nāgārjuna, founder of the Mādhyamika school, whose vindication of the Prajñāpāramitā teaching and dialectical demonstration of the futility of all one-sided views stands as a watershed separating the Hīnayāna and the Mahāyāna. Numerous other names, the brightest in Buddhist history, could be mentioned. They would include dauntless pilgrims like Hiuen-tsang who, in quest of the Dharma, traversed waterless deserts and pathless jungles; scholars like Kumārajīva whose lives were devoted to translating the Scriptures; saintly ascetics such as Milarepa who, in forest or mountain cave, passed their days deep in *samādhi*; zealous reformers of the type of Tsongkhapa who "waged contention with their time's decay"; and lastly, royal supporters like Shotoku Taishi under whose patronage the Buddha's precepts were translated into principles of national life.

Many of these were undoubtedly Bodhisattvas of the Path; a few, irreversible Bodhisattvas. Among the greatest of the last, again, some are traditionally revered not as men become Bodhisattvas but as Bodhisattvas become men. Such are Tsongkhapa, the father of the Gelukpa school, who on account of his wisdom and kindred virtues is regarded as a manifestation of Mañjuśrī, and a number of other personages prominent in the history of Tibetan Buddhism. Such also, if we can take his word for it, is Nichiren, founder of the most militant Japanese sect, who identified himself with the Bodhisattva Viśiṣṭacāritra of the *Saddharmapundarīka*. Some Bodhisattvas, indeed, are for all practical purposes identical with their manifestations. The so-called "Laughing Buddha,"

for example, is Maitreya in the form of a mediaeval Chinese monk.

Bodhisattvas may also appear not only singly, as one more or less well-known historical figure, but as a recognizably continuous series of personalities dedicated to Enlightenment for the good of all throughout a succession of human lives. In Tibet and the adjoining regions, from Ladakh to Mongolia, where Tibetan spiritual traditions prevail, Bodhisattvas of this type are known as *tulkus*. Uninformed Western writers generally refer to them as Incarnate Lamas and Living Buddhas. *Tulku* in Tibetan corresponds to the Sanskrit *nirmāṇa-kāya* or "created body" — *kāya* here standing not for "body" as opposed to "mind" but for the whole psycho-physical aggregate — a term which also designates the third of the Three Bodies of the Buddha.

More elaborate classifications are possible, but, broadly speaking, *tulkus* are of two kinds. There is the series that starts from a historical figure such as Sārahapāda or Tāranātha, and the series that starts from a great Bodhisattva such as Avalokiteśvara or Mañjuśrī. In the first case the succeeding human personality does not arise in dependence on the preceding one by virtue of the law of Karma, but is voluntarily created by it out of compassion as a means of carrying on its mission. Here, as elsewhere in the Doctrine, though concessions may sometimes be made to conventional modes of speech, there is no question of the "reincarnation" of an unchanging ego-entity. As we have shown in *A Survey of Buddhism*, Chapter I, the Law of Conditioned Co-production is universal, comprising both the Round and the Path. In terms of this law one might say of this kind of *tulku* that he arises in dependence on the Wisdom, Compassion, and Vow of a deceased human Bodhisattva. Thus the series to which he belongs is a horizontal one.

In the case of the second kind of *tulku* we are concerned with the direct emanation or manifestation — the word *avatāra* or "descent" can also be used — of a non-human Bodhisattva. Hence the series to which this kind belongs, though apparently horizontal, is in reality vertical, the human personalities of which it consists being not so much a series of "rebirths" as a succession of descents from a common transcendental source. As the *nirmāṇa-kāyas* of an irreversible Bodhisattva or Bodhisattva of the Path possess, once emanated, a spiritual life of their own, the possibility of an initial vertical descent followed by a horizontal series of "rebirths" cannot be ruled out. In neither case, though, does there ever occur a descent of a divine soul into a human body, such as the expression Incarnate Lama implies; for according to the Mahāyāna the difference between mind and matter is not absolute: each *nirmāṇa-*

kāya is projected as an indivisible psycho-physical whole.

The best known example of this kind of *tulku* is, of course, the series consisting of the Four Religious Kings of Tibet and the line of Dalai Lamas, the present one being the fourteenth, all of whom are regarded as manifestations of Avalokiteśvara. Altogether, including those of both human and non-human origin, there are — or were — distributed throughout Tibet and its cultural-religious dependencies about a thousand *tulkus*. The way in which they are discovered and identified has often been described. An interesting and authentic account of the finding of the present supreme spiritual head and temporal ruler of Tibet is given by Lobzang Phuntsoks Lhalungpa, and the sequence of events described by him is typical of the discovery of most *tulkus*.[1]

Notice ought to be taken, before we conclude, of the fact that in modern times liberal Mahāyānists, especially those of Japan, have begun to wonder whether the spiritual masters of other religions whose teachings in some points coincide with the Buddha's might not be Bodhisattvas. The names of Lao-tse, Christ, Eckhart, St. John of the Cross, and Guru Nanak have been proposed in this connection. Some advocates of universalism go indeed so far as to contend that all benefactors of humanity, including poets, artists, scientists, statesmen, philanthropists, and social reformers, are Bodhisattvas equally.

To interpret the idea as liberally as this might be to obscure its real meaning. In any case, a distinction would have to be drawn between those who on account of their altruistic and dedicated lives approximate to the conduct expected of a human Bodhisattva and those who are manifestations of one or another of the great Bodhisattvas for the fulfilment of a specific purpose. Evidence would moreover be required in any given case, whether of the one kind or the other, that the career of the alleged Bodhisattva was motivated by compassion, that he actually worked for the good of others, that the means adopted by him were in accordance with the ends proposed, and that he was free from wrong views.

Such as pass these tests are the most distant members of the Buddha's Spiritual Family, the outermost of those vast concentric circles of compassionate activity whereof the Glorious Company of Bodhisattvas is the radiant nucleus and the Buddha Himself the dazzling heart and centre.

BHIKSHU SANGHARAKSHITA

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[1] *The Path of the Buddha* (New York, 1956), p. 256.

RAMAKRISHNA'S TEACHINGS

[**Shri Y. S. R. Chandran's** selection of teachings from Ramakrishna Paramahansa is a lively and authentic representation of the manner of Indian sages when they teach the plain people. The delightful use of *Dṛṣṭānta,* the illustrative simile or parable, is characteristic, and has been one means by which the culture of the masses in India was so charged with spiritual insight.—Ed.]

Pearls of wisdom are scattered by the great sage in conversational homely style; scriptural truths of the utmost value and the highest subtlety are made to sink straight into the heart by the method of simile and parable adopted by him in preference to the barren method of logical and learned exposition. Ramakrishna, in this respect, continues the hoary tradition of India, that of a preceptor educating the masses as much by the influence of his life as by the clarity of the teachings born out of the maturity of experience and the glow of Realization. The bees go to the full-blown rose and not the rose to the bees; the multitudes, hearing about the success that attended his God-quest, thronged to him. How blessed they were to have tasted of the manna of his thought!

Ramakrishna worshipped the Mother and later Aurobindo also worshipped God as the Mother. This may be jarring to the Western mind, which is acquainted only with the term "Fatherhood of God"; but the explanation given by the Paramahamsa (Divine Swan) should be most convincing: if the child is most free in the company of his mother, the devotee, to give himself the same freedom, may conceive of God as mother.

He never accepted the Western theory that man is a sinner. On the contrary he held that man is God in embryo; life itself is an opportunity given him to become full-fledged God; life is a *Kalpavriksha,* sitting under which man can become whatever he desires and struggles to become.

The rich wardrobe of a washerman is after all not his; the moment the clothes are put to the wash the wardrobe becomes empty; men who do not have original thoughts are in the same parlous state. Books may contain useful directions; they may be replete with virtuous sayings; but a mere study would not make us virtuous even as squeezing the Hindu Almanac, because it contains predictions of annual rainfall, will not produce a drop of rain. Trying to know or have an idea of God by mere book-learning is as foolish as trying to know sacred

Banaras by referring to a map.

The views of Ramakrishna should help to lay to rest permanently the hot controversy regarding the personal and the impersonal God; they are as inextricable and indistinguishable as the milk and its whiteness or the gem and its brightness; discussion about those aspects, which appear different but are one and the same, is as interminable as the dispute about the colours of the chameleon. Out of the same substance of gold different ornaments could be made; out of the same clay various pots could be made; ice may float for some time, being congealed, on the water, but the rays of the sun of knowledge may melt it into the water again, the form thus becoming formless. The jug, when immersed in water, will be full of water both inside and outside and so the real Jnanin sees God within and without. Like the sound of a bell, God is with and without form; when there is a continued ding-dong, there is no shape, but when there are individual strokes, there is suggested a distinct shape for each.

Ramakrishna gives us a verbal picture of the worldly man. He may put on the airs of a devotee and parrot-like repeat the name of the Lord, but in a moment of crisis, even like the parrot in the paws of a cat, crying "Kaw, Kaw," he too shows his real nature. A spring cushion is pressed down under the weight of the persons sitting on it, but quickly resumes its usual shape when they rise; so, too, the worldly man may make a number of pious resolutions, in the heat of the moment, but they are soon forgotten in the stress and the preoccupations of his contact with the world. The iron which is red-hot in the glowing fire resumes its natural colour when it is exposed; so too the worldly man resumes his petty normal self, laying aside the exaltation gained in a moment.

The boastful detachment of the householder is well brought out in an appropriate illustration. The husband decides to give a rupee to the beggar; he confers with his wife about the charity intended; she conveniently scales it down to two annas; and so his detachment is a glorified name for his hen-pecked condition. The stone is impenetrable for water; the hide of the alligator is sword-proof; and the worldly man is equally impervious to spiritual precepts or counsels. His hankering for the dung-hill of materialism is forcefully brought out by the example of the fisherwoman. To escape being drenched in rain, she takes shelter in a florist's shop; the smell of the flowers is too much for her; and she can fall asleep only with her basket with its smell of fish under her head.

Ramakrishna administers a sound warning about egoism. Egohood dies hard; it is like the smell of garlic which does not leave the bottle

even after its being emptied. Even the sage Narada was not free from it. He considered himself the greatest devotee. The Lord, to save him from the fall which goes with pride, advised him to make acquaintance with another devotee, a farmer. But Narada with undiminished pride came back and reported that the farmer was not a devotee at all since he chanted the name of the Lord once to begin the day with and concluded with another chant of his name, while Narada chanted His name incessantly. But the sage was humbled when he was asked to go round the world without spilling a drop of oil from a cup he had to carry on his head, and when he had to confess that he could not remember the Lord even once in his anxiety for the cup. Egoism therefore is something which one should guard himself against; it may lead to the downfall even of one within an ace of realization.

Intellectual argumentation will not lead to realization. The rationalist would make much of his study of the trunk, the branches, and the foliage of the mango tree; but the man of vision would make friends with the gardener and actually know the mango by tasting its juice. The book-learned are compared to the bee which makes much noise being outside the petals of the lotus. The moment it is within, it is silent, drinking in the honey; the man who has obtained Vision enjoys the ecstasy and discards argumentation altogether. An empty vessel when it is being filled makes a bubbling noise; the moment it is full there is not the slightest whisper; the Jnanin is similarly lost in contemplation and does not associate himself with any wordy wrangles.

Ramakrishna warns us against the pseudo-*sadhus* who are easily distinguished by their use of medicines, intoxicants, and display of psychic powers. These hypocrites are exposed the moment they are rubbed against the touchstone of adversity. Certain psychic powers may lie as baits on the way and a devotee on the quest of God should resist them and go his way; a certain disciple went to his teacher and boasted of his acquisition, by dint of hard penance for twelve years, of a miraculous power to walk on the waters. The teacher derided the pupil for having wasted a precious period on doing something which the ferryman could help him in, for a trifle, in a few minutes.

He extols humility as the jewel among virtues. The tree laden with fruit is always bent; the heavier scale sinks low while the lighter one shoots up; and the man of realization is always humble and meek.

Ritual by itself may be as useless as the husk on rice; but the grain within the husk can be the seed for paddy: it may help to gather the wandering thought to a focal point of concentration. The mind must be

attuned, made single-pointed, before it can penetrate the great mystery, even as the fine-pointed thread the eye of the needle; the scattered mustard seed can be picked up only with much difficulty. The ritual connected with worship may be viewed as a preventive measure against the dispersal of thought.

The slightest stain on a piece of white cloth will be conspicuous and the smallest lapse or failing may invite an unenviable prominence.

Good society is compared to the warmth supplied by fire to the moist wood; latent good impulses which may be waning away may be kindled into activity by the spark of ennobling company.

The bark of the human mind keeps floating or tossing in all directions on the waves of learning or passion or reason, unless it is steadied by the buoy or the anchor of faith. There is a story of a holy man cursing his son to become an outcast for the wavering or doubtful faith shown by him in his advice to the king that he should repeat the name of the Lord twice to wash off his sin of homicide. The utility of faith is illustrated by the story of the well-digger, who went on shifting the scene of his operations in impatience after digging a few feet and not noticing a drop of water; if he had concentrated at a single spot, with the same effort he would have been rewarded for his labour. Ramakrishna cites the answer of Mahadeva to Parvati's question regarding the root of eternal bliss: "Faith."

Among the birds the swan alone can separate the milk from the water and among men it is only the perfect man that can see God distinct from *Maya*. The life he leads is one unblemished; he remains unaffected by the impurities of the world around him even as the wind by the good and the bad scent it carries. He carries on just enough work even after obtaining contact with God to keep body and soul together; but that is an activity which does not bind him, as the rope which is burnt will not bind though apparently retaining its shape yet. The man who has seen God is little attracted to the fleeting vanity fair of the world. The young girl is absorbed in domestic duties soon after marriage, but the birth of a child breeds an indifference to what was of absorbing interest formerly; similarly the man whose divine sight is opened finds little fascination in worldly pleasures. Totapuri tells his disciples that a prayer every morning keeps the soul bright even as a daily rinsing a brass vessel, but Ramakrishna says that such scrubbing is not necessary for a gold vessel. The difference between the pine trees and the grass will be striking, seen from the plane of the earth; but the difference vanishes when seen from the mountain top: when the divine sight is opened such

differences as high and low vanish. The real Sadhu, though he moves in the world, is like a boat in the water; the boat may be in the water but water should not be in the boat! He is as unattached; his activities may continue for a time. When milk is converted into butter, it floats in water, does not mix with it; the man who has attained Godhood may remain similarly unaffected by any company he may be thrown in.

We conclude with a story told by Ramakrishna: a kite with a fish in its beak is pursued by several of its companions; it flies on with the treasure, gets tired, and finally drops the fish. Then the relentless pursuit of the enemies ends. An ascetic accepts this kite as the Guru and concludes that the peace of mind necessary for contemplation can come only when one rids himself of one's worldly burdens.

Y. S. R. CHANDRAN

TO AN EMIGRATING SON

For you I would be strong, steel-bright,
resilient as the grass blade that springs
beneath your feet.
For you I would be fragrant as a rose
and, petal-softly, cherish you.
When you call, my heart leaps,
a gazelle above the wayward brake.

Like a crystal spring rushing from high hills,
my love flows freely to you.
Ardent for stars, yet I would run barefoot on rocks
to comfort you —
should you have need of me.

I listen for your voice, and fly
on wings stronger than eagles',
yet gentler than a moth's.
Renouncing all, save loveliness and truth,
I bear you with me to the spirit's heights.

FLORENCE E. PETTIT

MEDICINE AT THE CROSSROADS

[THE PLEA for a wider acceptance of homoeopathic medicine in this article is based on a talk given at the London Branch, Indian Institute of World Culture, as one of a series during March 1963, entitled "Civilization at the Crossroads."

The author, **Dr. Alva Benjamin, M.B., Ch.M., F.F.Hom.,** one of Britain's best-known Homoeopathic physicians, is an honorary Consultant to the Royal London Homoeopathic Hospital, and President of the International Homoeopathic League (of doctors). He now devotes much of his time to fostering recognition of homoeopathic practice in official medical circles, as well as bringing it to the notice of the general public — a cause that has taken him on lecturing tours over many parts of Great Britain. He was President of the International Homoeopathic League Congress in 1956. He was also actively concerned in the formation of the Hahnemann Society, London (whose "purpose is to promote the study and practice of Homoeopathy" so that it may be made available to all who want it), and is its Acting Chairman.—ED.]

WHAT CAN BE SAID about the crossroads at which Medicine has arrived? Has it in recent years taken the right road or the wrong one?

In order to answer this difficult question we must glance back into its history and try to arrive at a just conclusion. One finds that the practice of medicine has passed through many phases, as is to be expected, which phases are linked up with peoples' ideas about creation, religion, philosophy, and industry. Ever since the advent of man on this globe there has been some form of primitive medicine, largely based on instinct and the religious ideas of the time, which embraced much superstition, the belief in magic, and the notion that illness was a punishment for evildoing. This last is still present in the minds of some people even today. The primitive medicine men were the priests who sometimes healed the sick by exorcising the evil spirits from their patients, which practice bears some relation to some forms of present-day psychiatry.

In the time of Hippocrates (460-370 B.C.) Greek medicine developed a scientific spirit and ethical ideals. He took medicine out of the control of the gods and demons and set about looking for more natural causes of sickness by ascribing it to disturbances of the four hypothetical humours of the body, viz., blood, phlegm, yellow and black bile; hence the division of men into sanguine, phlegmatic, choleric or melancholic types. Galen (A.D. 131-201), the last of the great Greek physicians, agreed with Hippocrates' hypothesis of the humours but grafted on to it various notions based on the Pythagorean assumption that there were four elements

influencing health, viz., earth, air, fire, and water, and four qualities, heat, cold, moisture, and dryness. He also had an idea that there was a spirit or pneuma pervading all parts of the body. His authority lasted for very many years and was so influential that if any facts were found to clash with his theories the knowledge of these facts would often be suppressed in preference to admitting that after all Galen might have been wrong!

William Harvey discovered the circulation of blood 1,500 years later, that is, in the first half of the seventeenth century, after having attended lectures at the celebrated medical school at Padua, Italy. Naturally, as these theories and discoveries came to be known, therapies followed suit, depending as they do very largely in most schools of medicine on the prevailing ideas on anatomy, physiology, and pathology. Harvey's practice as a physician was during the reign of Elizabeth I of England, which was a very remarkable period for the development of the arts and sciences, as shown by the works of Sir Francis Bacon, Sir Walter Raleigh, Edmund Spenser, and William Shakespeare amongst others in England and René Descartes, Paracelsus, Vesalius, and Leonardo da Vinci on the Continent. Paracelsus, the founder of chemical pathology and therapeutics, was a great follower of Hippocrates and burned in public the works of Galen!

We must now examine the beginning of the twentieth century, from which I date modern medicine so as to see what has happened to it at the crossroads. Paul Ehrlich, a German physician born in 1854, in the early years of the twentieth century invented the drug Salvarsan after 605 previous experiments (and therefore popularly known as 606) for the treatment of syphilis in all its stages. I well remember how this preparation was hailed as the solution of the very serious problem of ridding the people of the world of this venereal scourge. After it had been used for some time it was found that it did not cure all such cases and, a little later on, some patients began to have trouble with their sight due to an adverse effect of the drug on the optic nerve. I mention this drug because so far as I know it was the first of very many synthetic drugs that have been produced to combat various illnesses.

And this has been the history of all subsequent drugs of that type, such as prontosil, lauded to the skies for the treatment of puerperal fever, to be followed by many varied sulphonamides for that and other septic conditions. Now we are faced with the antibiotics. These drugs have been a great help in combating various infective and contagious illnesses, but unfortunately the lovely picture of these successes has been spoiled by the side effects or poisonings set up by the drugs, making it

necessary for some patients to get over their treatments as well as their original illnesses. And, furthermore, the bacteria have had the impertinence to develop resistance to the antibiotics previously so effective in limiting their activity and thus enabling the patient in most cases to recover!

The steroid preparations are also synthetically produced, the chief representative and best known being cortisone, with its various derivatives, which, so far as I know, cannot be claimed as curative drugs but merely as palliative, and again producing in some patients unhappy side effects which occasionally may be fatal. And finally we all know the tragedy of the thalidomide babies.

Just for a very short time may we pause and consider modern surgery? There is no doubt about it that this branch of medicine has made wonderful strides of late years enabling surgeons to operate on our vital organs — heart, lungs, kidneys, and brain — with great relief to many patients. But even here it has not been an entirely unmixed blessing. Some few years ago the operation of leucotomy on the brain had a great vogue for the treatment of some mental disorders. But quite an appreciable number of doctors were averse to this treatment because, although it relieved many patients of distressing symptoms, it sometimes produced undesirable changes in the patient's personality.

This is enough to show that perhaps medicine may not have taken the right direction at the crossroads. If so, why should that have happened and is there any way by which it can be diverted into the right road? To my way of thinking, the wrong road in great measure has been taken because most physicians have failed to regard a patient as a whole, and have lost sight of him in their obsession with the name of the disease with which he is labelled. They have forgotten that natural science cannot solve every human problem whether in health or disease. They appear to have lost all interest in any philosophy of man or of medicine. They insist on seeking specifics for diseases instead of the specific for the individual patient. As a matter of fact there really are no such things as diseases in the abstract, there are only sick people. The very word disease implies consciousness, and no physical organ has any sense of ease or disease: these entities are in the mind.

Another thing that modern medicine has forgotten is the *Vis Medicatrix Naturae,* the power of nature to cure the sick or injured man. The best form of medicine must therefore be that which helps this power and does not work against it, which so many modern synthetic drugs do. This is shown by the symptoms they themselves produce and therefore

the patient, if he can, has to get over his treatment as well as his original illness.

In a paper entitled "Philosophy and Medicine" (read at the Indian Institute of World Culture and reprinted in THE ARYAN PATH, September and October 1951) Dr. Bernard Phillips — a doctor of philosophy — deplores the divorce between philosophy and medicine, and the way in which the latter has developed into a purely intellectual discipline. It has ceased to be a guide to living and has degenerated very largely into a technological exercise and has to a great extent forgotten the whole man, particularly his psyche.

Doctor Phillips puts forward five postulates for what he calls an integral philosophy of medicine:

1. An adequate system of medicine will not merely be a science of medicine, it will be a wisdom of life. It will base itself on man in his organic wholeness and thus its theory as well as its therapy will reflect an adequately comprehensive view of human life, and not merely the partial viewpoint of this or that speciality. Its concern will be with persons and not simply with diseases.

2. As man is a creature of many aspects and levels, diagnoses should reflect and therapies minister to the various levels of his being.

3. An adequate system of medicine will be one which tries to cooperate with Nature, not one which tries to outsmart Nature. It will recognize with proper humility that it is the *Vis Medicatrix Naturae,* which is the healing agent, and that the doctor is Nature's assistant and not her master.

4. An integral medicine will recognize that it is as much an art as a science, and that healing is a relationship between two living personalities.

5. An adequate system of Medicine will be more concerned with agents than with patients. In other words, the sick individual has to take an active part in his treatment, not merely be the passive recipient of this or that treatment. In fact, each individual has a power within himself to help in his own cure.

You may well ask if there is any branch of medicine that can match up with Dr. Phillips' postulates. There is indeed, but unfortunately very few doctors know of it, although it has been practised by a small minority of doctors since Samuel Hahnemann about 150 years ago first put into practice the belief that even some of the ancient physicians, notably Hippocrates, in days before the Christian era put forward, that likes may be cured with likes, or to be academic, *"Similia Similibus Curren-*

tur." That is the branch of medicine known as homoeopathy or homoeotherapeutics. Whereas the dominant school almost universally treats by contraries and therefore mostly only palliates, homoeopathy differs in many respects from the teaching of the dominant medical schools.

First and foremost, it implements Dr. Phillips's demand of treating the whole man, for the homoeopathic doctor never loses sight of the wholeness of man, his "many aspects and levels," both in his diagnosis and therapy. The Medical Curriculum Committee of the British Medical Association also advocates this. The homoeopathic remedy stimulates the *Vis Medicatrix Naturae* and never goes against it, as is shown by the total absence of any side effects of medicines used homoeopathically. Medicines chosen along these lines sometimes enable the homoeopathic physician to achieve "the impossible." A condition is often regarded as impossible of cure just because the particular physician does not know of any means of curing it, whereas another physician who is not afraid to try can sometimes pull off a miracle! Why is such a therapy, capable of being of great benefit to the community, not more widely practised? The answer is that the University medical teachers are so self-satisfied with what they teach their students and have such a restricted outlook on medicine that they refuse even to examine the theory and practice of homoeopathy, but do not refrain from ridiculing and decrying it. Is that not deplorable when this outlook leads to such tragedies as the thalidomide babies? Fortunately the then Minister of Health, Mr. Aneurin Bevan, at the initiation of the National Health Service in 1948, was so conscious of the value of the work of homoeopathic physicians, both in family practice and in hospitals, that he accepted homoeopathic doctors into the service on the same terms as the more conventional practitioners and gave the Royal London Homoeopathic Hospital the status of a Group on its own. This statesmanlike action thus gave the hospital independence of the teaching hospitals in its vicinity, any one of which, if it had had the chance, would soon have stopped the institution remaining homoeopathic in its medical wards.

Unfortunately he did not designate the hospital, as he had power to do under the National Health Service Act, as a teaching hospital. This still remains to be done, the present Minister of Health having refused to use his powers. When this is at last achieved Medicine will have truly retraced its steps and taken the right turning at the crossroads.

ALVA BENJAMIN

SEAN O'CASEY AND THE SOUL OF MAN

[**Mr. R. M. Fox**, who has written numerous articles for us over many years, explains here how Sean O'Casey's social plays are more than valid today. The octogenarian writer has emphasized always the importance of man as man, and in the modern world this cannot be reiterated too often.—Ed.]

Sean O'Casey, the world-famous Irish dramatist, celebrates this year his 83rd birthday in the pleasant town of Torquay, situated in the heart of glorious Devon. He has been living there for many years, almost since he turned his back on Dublin, the city of his birth.

This year he could celebrate too the presentation of *The Shadow of a Gunman*, his first play at the Abbey Theatre in 1923, just forty years ago. In 1922, after a term at Oxford, I first set foot in Dublin and met Sean O'Casey. At that time he was still living in a tenement room. He wrote there, while the cries of the drovers, urging their cattle to and from the Dublin market, rose outside.

He was a slightly-built man with peering eyes, for his sight had never been good. But he had the sensitive mouth and mobile features of an artist. For good or ill the Dublin slums had put their mark upon him. Until well into his forties he had done rough, unskilled, laborious work though in the evenings he had eager, candle-lit adventures with poets and playwrights. One of his favourite authors was a certain William Shakespeare. O'Casey blossomed late, but this was due mainly to the poor soil. Dublin, in the early years of the century, did not supply much encouragement to the struggling artist.

Every year hordes of poverty-stricken people from the Irish countryside drifted into Dublin and found a haven in the blocks of tenement buildings which, in the eighteenth century, had been grand houses, but had now come down in the world. Each building was a warren of humanity, many families finding shelter in these great rooms.

O'Casey was fitted by nature and study to become the expresser of this unkempt tenement humanity. But first he was drawn into a fiercely militant movement, led by the eloquent Jim Larkin, whose herculean figure typified the rising giant of Labour. This appealed to O'Casey's still dormant poetic sense. He took an active part in the industrial struggles and his first dramatic venture was a play, performed in the basement of Liberty Hall, to hold the strikers together during a period of inaction in the Dublin industrial conflict of 1913.

At its formation he became Secretary of the Irish Citizen Army, a

labour defence force organized to protect demonstrations against the hostile police. He tells how, during a period of sickness, he hobbled down to Liberty Hall with the aid of two sticks. But he was caught in a police baton charge and had to fling his sticks away and run. Sardonically he gives credit to the police for forcing him to give his legs the needed exercise.

When the Citizen Army was drawn into the national struggle O'Casey still backed it though he was against those people whose idea of national freedom meant leaving the tenement people where they were. Always he emphasized social aims. His work for Ireland was never that of a soldier. He was too imaginative, too sensitive to make a good soldier. And he was always too conscious of the suffering that any military operation brings to the most helpless.

In *The Shadow of a Gunman* he presented his characteristic attitude to armed struggle, not that this play is a propaganda piece; he was already too much of an artist for that. He drew on real Dublin characters — a pedlar and a Dublin Citizen Army man, both of whom I afterwards met. In the person of Davoren, the poet, he put much of his own self, his longings and his hatred of tenement squalor. In his portrayal of Minnie Powell, a simple girl of the tenements, he came nearest to depicting unselfish heroism. In his later plays the women are invariably more heroic and less self-seeking than his men.

What Synge did for the Irish peasants O'Casey did for the underworld of the Dublin slums, an important difference being that while Synge was fascinated by curious turns of phrase and put them together in a mosaic pattern, O'Casey gave a more familiar rendering of everyday speech, though he put his own poetic gloss on to the speeches of his characters.

This is most evident in *Juno and the Paycock*, his finest play. Juno, the mother of the family, is the mainstay of the home. She is married to a drunken braggart; her daughter Mary is a weak, foolish girl who is the prey of the first unscrupulous man who comes along. Her son, who took part in the fighting in the Irish civil war and was badly wounded, is a nervous and physical wreck. Ultimately he is shot by his former comrades as a traitor.

On the day of the funeral Juno utters her poignant cry of indignation, sorrow, and despair. No one who heard Sara Allgood's outburst in the Abbey Theatre will ever forget it:

> Mother o' God, Mother o' God, have pity on us all! Blessed Virgin,

where were you when me darlin' son was riddled with bullets? . . . Sacred Heart o' Jesus, take away our hearts o' stone and give us hearts o' flesh. Take away this murdherin' hate and give us Thine own eternal love!

This climax of the play expresses what O'Casey feels is most fundamental in our human story. O'Casey has no definite pacifist philosophy. In some of his early writings he struck not only a militant but even a military note of armed revolt. But since he actually came close to a conflict of arms, it is the human consequences that move him to pity and indignation. Always he sees that it is the poor, the helpless, those without resources or protection, who suffer most. He cries out for a reassertion of human values.

Not only is this the case about militarism but in all the intricacies of our social and industrial life he utters the same cry. In his autobiographical books he speaks with almost quivering anger about the unremitting toil and poverty which was his mother's lot and his own. Yet one feels that he is using these individual cases to bring a human indictment of conditions in which life is wasted without care or thought. Life, which should be our greatest and most glittering possession, is poured away heedlessly so that buildings should be added to buildings, monstrous iron machines should reach skywards in fantastic ingenuity, and gold should be poured endlessly into the vaults of our banks.

How far is O'Casey's indictment of our industrial civilization valid? Is it just the futile cry of a sentimentalist? In Britain, as I write, there is the prospect of up to 100,000 railwaymen being flung on the scrap-heap, with all their accumulated skill and experience counting for nothing. This is justified in the name of efficiency just as the sufferings in war are justified by the calculations of victory.

Efficiency is a fine-sounding word. It has been used over many years to justify many things. In a recent book on the eighteenth-century clearances of the Highlands in Scotland the horrible story is re-told of how thousands of people were cleared out of their little farms, their homes were destroyed, and they were left to starve on the bleak and barren seashore. When we read of this it appears to be monstrous. Yet exactly the same arguments of efficiency and progress were used to justify the clearances as are now being used to convince us that it is right to dispossess people of their place in industry or in the transport system. In future years will people look back on these happenings with the same horror that we feel towards the Highland clearances?

Can anyone maintain that O'Casey's emphasis on humanity, based on his experience of eighty-odd years, about half of which were spent in

dire conditions of penury in the Dublin slums, is not the correct one? The soul of man should come before the piling up of wealth or the attainment of a mechanically adjusted social order.

Under the surface of our boasted affluent society there is a greater hardening of social relations, a more ruthless reliance on arms and atom bombs, and a growing indifference to the fate of the insignificant human being who does not happen to fit in with some grandiose industrial scheme. O'Casey is right to insist on humanity, its grandeur, its capacity for joy and suffering. Juno's cry is still timely: "Take away this murdherin' hate and give us Thine own eternal love!"

R. M. Fox

To BELIEVE life an irremediable disaster, . . . is to my way of thinking hard indeed. Since I am not prepared to believe the world is a misery-go-round, . . . since I am not prepared to believe the fiery, invincible soul a by-blow, a lamentable accident; I prefer to put my trust in the larger vision of the poets. . . . They owe their understanding . . . to their sense of the pitiful estate of man who, with all the forces of nature proclaiming an alien creed, still holds to his intuitions, who knows and knows well that he cannot support himself otherwise than by clinging — as a sailor clings to his raft in angry seas — to his passion for justice, his trust in the affections of his heart, his love of the lovely, his lonely struggle for the best, however clumsy and mistaken he may be in his present estimates of what is indeed best.

How simple then is our duty — loyalty to life, to the ship's company and to ourselves, that it may not be through our surrender that the great experiment of existence, whose issue remains in doubt, come to an end in nothingness. . . .

I like to think that, if men are machines, they are machines of a celestial pattern, which can rise above themselves, and, to the amazement of the watching gods, acquit themselves as men.

—W. MACNEILE DIXON

NEW BOOKS AND OLD

"BUDDHIST MONKS AND MONASTERIES OF INDIA"*

THE WORK, whose main object is to supply "a longer dynamic view and more extended historical perspective" than that presented in the author's *Early Buddhist Monachism*, first published in 1924, provides a reconstruction of the history of the Buddhist Saṅgha in India. Buddhism is there considered from the standpoint of the Saṅgha's historical and sociological connections rather than from those of its doctrines and philosophies. In the present article the term *Saṅgha* is used as in the book but it should be borne in mind that, strictly speaking, the *Saṅgha* which is one of the "Three Jewels" and one of the "Three Refuges" is the *Arya Saṅgha* composed of those who have already reached the Supramundane Plane, namely, Arahants and achievers of the three Stages of the Path immediately preceding. as the Saṅgha is the *Sammuti Saṅgha*, which is neither a "Jewel" nor a "Refuge"; its members, leading the religious life, strive diligently so to attain. The community popularly referred to It is this conventional Saṅgha with which we are at present primarily concerned.

The main text is divided into five parts, the first considering the origin, development, and organization of the primitive Saṅgha (500–300 B.C.). Buddhist *bhikkus*, unlike the majority of the homeless wanderers who had been known in India since pre-Upaniṣadic times, foregathered in companies during the rainy season, sometimes in *āvāsas*, temporary settlements of their own construction, sometimes in *ārāmas*, more substantial quarters loaned by supporters. Considerable importance is attached to the contacts established with the laity in the course of small formalities and ceremonies pertaining to such arrangements. In a list of *saṅghārāmas* (pp. 60, 61), or *ārāmas* presented to the Saṅgha by their owners, occur many well-known names, Jetavanārāma and Jīvakārāma amongst them. The former was presented originally to the Buddha by Anāthapiṇḍada, a wealthy Sāvatthi banker; its site was occupied continuously till the last days of Buddhism in India. The account of the latter, also dating from the days of the Buddha, is accompanied by an illustration of its foundations and a plan (pp. 32, 63). In course of time some of the temporary settlements became permanent and *leṇas*, monasteries, were established.

Part II relates to the Asoka-Sātavāhana Age (250 B.C.–100 C.E.) and its legacy. The teaching of Buddhism spread widely. In one of the best sections of the work we have an account of the trans-Vindhyan expansion, with the Nāgārjunakoṇḍa remains, rediscovered in 1926 and still under examination thirty years later, giving evidence of long periods of Buddhist activities. Many excellent illustrations, including one of the Mahā-Cetiya (p. 64), are provided. There follows a description of the cave-monasteries of Western India, in some of which can be traced a lifetime of a thousand years. Attention is drawn to the significance of their structure, partic-

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* *Buddhist Monks and Monasteries of India: Their History and Their Contribution to Indian Culture.* By SUKUMAR DUTT. (George Allen and Unwin, Ltd., London. 397 pp. Illustrated, 1962. 50*s*.)

ular note being taken of the "exquisitely artistic" Cetiya-ghara of Karle with illustrations of the Front View and Interior (p. 129). We are told of the Kṛṣṇagiri (Kanheri) Caves about twenty-five miles from Bombay, the largest monk-settlement in Western India; here Caves Nos. 11 and 12 apparently functioned as the Durbar Hall and the *Ācārya*'s residence respectively. There are illustrations of many decorations as well as of the sculpture known to archaeologists as the "Avalokiteśvara Legend," found also at Aurangabad, Ajanta, and Ellora. The section concludes with a description of the Bāgh Caves south of the Vindhya Hills.

Part III considers the Gupta Age (300–550 C.E.) and later times. Subsections deal with the Saṅgha life in transition, the relative attitude of adherents of the Mahāyāna and those of the Dhamma-Vinaya, otherwise the Hīnayāna, and the development of *Bhakti*. A comparison is drawn between the origin and development of *Stūpa*-worship and that of worship of the Buddha-*rūpas*, examples being given of adaptations whereby the two were, on occasion, combined, as at Ajanta, Ellora, Nasik, etc. The Chinese pilgrims are frequently referred to, the accounts of Hsüan-tsang being drawn on in the description of Tilodaka Saṅghārāma near Nālandā and the many-storied Mahābodhi Saṅghārāma at Gayā. Particular historical interest is attached to Mahābalipura and its *Raths* near Madras, of which illustrations are given (p. 288), but in spite of all the improvements in the monastic establishments the number was falling and we are now reminded of the devastation caused in North India by the Epthalites, or White Hūṇas, familiar from the reports of Sung-yun. A preview of the fatal advance of the Muslims in the twelfth century and sporadic attempts at revival, though making sad reading, yet contains some of the finest writing in the book. Concluding Part III, we have a survey of the Monastic Remains of Northern India with special reference to the Four Places of Pilgrimage, to Sanchi, of which six beautiful illustrations are given (pp. 320–1), and an account of the Monasteries of Valabhī.

Part IV, dealing with Eminent Monk-Scholars of India, covers the traditions of textual and other scholarship with dissertation on the works of Buddhaghoṣa, Nāgārjuna, Asaṅga, Vasubandhu, and others, while a sub-section relates to Indian Monk-scholars in China and Chinese pilgrims in India. Reference is made to *Kao-seng-chuan*, Memoirs or Biographies of Eminent Priests, *Nanjio* 1490, 1491, 1493, and 1495, the second of these being due to I-tsing. A history of the White Horse Monastery is also given.

Part V considers the Monastic Universities during 550–1200 C.E., Nālandā, and, in conclusion, the Pāla establishments of Odantapura, Vikramaśilā, Somapura, and Jagaddala. We have a full account of Nālandā with its social and academic life, Hsüan-tsang's and I-tsing's experiences there, the decline during the ninth century under the influence of Tantric developments, and the last days when, in spite of the Muslim ravages, a spark of life still remained. The Libraries had long since perished but an impoverished nonogenarian monk, Rāhula Śrībhadra, still taught Sanskrit grammar. His last remaining student, a Tibetan, carried him away on his back when a new threat arose. They returned when the danger had passed, the Tibetan staying till he had finished his studies, the *ācārya* — indefinitely.

In the early pages of the volume the author quotes six lines of the Pātimokha from *Mahāpadāna Suttanta*, *Dīgha Nikāya*, XIV; the full Pātimokka occurs identically in all the Dharmapadas, Pali, Prakrit, and Sanskrit, and in other early Buddhist texts. The tenth and final line reads: *adhicitte ca*

āyogo etaṁ Buddhāna sāsanaṁ — pursuit of the Higher Thought, this is the Teaching of the Buddha. Surely the Buddhist monks, of whatever *yāna*, had been true to their trust.

A. A. G. BENNETT

The Philosophers of China: Classical and Contemporary. By CLARENCE BURTON DAY. (Philosophical Library, New York. 426 pp. 1962. $6.00)

Chinese philosophy and Indian philosophy are the two main streams of Oriental thought. Islamic Philosophy in its origins is linked more nearly with the West than with the East, while in its mystical speculation it tends more to the East. Indian philosophy is a mighty stream where all schools of thought from Monism to Pluralism, from Materialism to Absolute Idealism, are represented. Chinese philosophy has a character of its own. Without any systematically developed logic or metaphysics, it places its main interest in Man and the human situation. Fung Yu-Lan is quoted as saying that it is not systematic in form but only in content; that it does not contrast man and the universe, and that it is not interested in knowledge for its own sake.

This occupation with man reflects the genius of the Chinese and is most striking in all the indigenous Chinese movements. The apparent unconcern with metaphysical problems is familiar to us through Confucius and his followers. But the distinctiveness of Chinese thought does not seem to lie only in its Humanism. It is even more expressive and means more to the modern mind in its mystic Naturalism. One can still turn to Lao Tzu and Chuang Tzu for some striking and almost uncanny insights into the mysteries of life. Dr. C. B. Day's book is a valuable introduction to the philosophers of China, classical and contemporary. It is divided into four parts. Chinese Philosophy in its indigenous development in different schools is discussed in Part I, and Part II is devoted to the presentation of Buddhist thought in China. The reaction to Buddhist thought and the renewal of Confucianism is treated in Part III; and we are introduced to the contemporary scene in Part IV. In the end copious references and notes are given, and the Appendices give an outline of Chinese history and a suggested list for reading.

The author does not claim to be exhaustive and in fact it is impossible in such a short compass to do justice to all thinkers, and the space allotted to each may not always be proportionate to his merit. We feel that Taoism at least deserved more attention. But as it is Dr. Day's work eminently serves the purpose for which it is intended.

The book is specially illuminating in its treatment of recent thinkers and the work of philosophical reconstruction in which they have been engaged. We feel the unmistakable impact of the West and the typically Western theories of Positivism, Vitalism, Realism, and Idealism. The attempt of the Christian thinkers and the Marxists in China to re-interpret their ancient heritage in their own way makes interesting reading. But with Marxism as the State philosophy there is not much chance at present of any creative philosophical activity. Once philosophy becomes an ideology it negates itself.

Dr. B. C. Day's summary of the writings of the Chinese philosophers is lucid and precise, and his work may be freely used by all who have no previous background and who wish to know Chinese thought as a significant phenomenon of human culture.

SYED V[illegible]IDUDDIN

Language, Mind, and Value: Philosophical Essays. By J. N. FINDLAY. (George Allen and Unwin, Ltd., London. 259 pp. 1963. 36*s*.)

It is a tragedy that fashion dominates human life. Theoretically, philosophy ought to be an outstanding exception but it is not. Since Wittgenstein, a blight has come over it in the West and so before us is another book of word-spinning. The author is "with it," accepting the convention that philosophy is really concerned with language, although grudgingly suggesting that there may be a little more to it.

The book is a collection of lectures and articles.

Let us consider a typical passage.

> When Hegel said that everything in our world was but a stage in the development of "Spirit," or when Bosanquet called our world the "vale of soul-making," they were both certainly implying some general trend or drift in things towards wiser, kindlier arrangements: their views will accordingly be faintly confirmed by a meeting of friends, or weakened by a bicycle accident.

Is this really worthy? It is not irrelevant to recall that it was Keats who held that this world is a "vale of soul-making" and that this view has been held by a vast array of philosophers. Does Professor Findlay think that they would have been put out by a bicycle accident?

It is a comfort to turn to passages with which the reviewer is in agreement. Professor Findlay deprecates making benevolence a special product of Christianity or of bourgeois society or of personal decisions. And, like many of his fellows, he feels that something must be done to save moral living from complete scepticism:

> Only our eighteenth-century horror of enthusiasm, as well as our quite fantastic reverence for the unemotional sciences, have led philosophers to hand over this function to the unreflective, or to fulfil it only in some furtive, shamefaced manner. There is nothing proper in a situation where only dolts, bigots and sentimentalists are responsible for the upkeep and development of our ethical system: there seems no reason why philosophers, who have at least some clearness in regard to what they are doing, should not participate in this task of sustaining morals, or of edifying individuals.

R. F. RATTRAY

Selected Essays (1934-1943). By SIMONE WEIL. Chosen and translated by RICHARD REES. (Oxford University Press, London. 231 pp. 1962. 30*s*.)

This is the third volume of the works of this remarkable Frenchwoman to appear in English, twenty years after her death, and is largely concerned with historical subjects. Her preoccupation is nevertheless with Hitler's War, from which many of these essays date. The shadow of twentieth-century brutality lies heavy upon these pages; although the monstrosities of this have receded with the passage of twenty years, all she says on the nature of Caesarism and on the course of European history is still completely relevant. For example, she is insistent that the rogue nationalism of Hitler's Germany had been the lot of France for two hundred years prior to the twentieth century, and that the root of Europe's disease lies in the dread legacy of ancient Rome, the original of modern totalitarianism.

Her argument that Rome is at the bottom of all our modern ills is closely and spectacularly argued in the longest essay in the book, called "The Great Beast" (after Yeats), which exposes in Rome all the evils of which Hitler was accused. Every discussion of authoritarianism versus liberty should take note of this essay, although it is a piece of polemic rather than dispassionate history. There is such a rare intensity about a statement like

> Christianity was able to disseminate a cer-

tain tenderness of the soul which was entirely alien to the Latin tradition, although it was not made the principle of a new civilization until after the fortunate invasion of the so-called Barbarians,

that one forgives the distortion.

She dislikes the Judaic tradition, and favours the Greek. One of the greatest tragedies of European history for her is the massacre of the Albigensians in the early thirteenth century, which wiped out a more genuine Renaissance of the spirit of ancient Greece than that which began in Italy in the fifteenth century. She uses the elimination of the Cathari to support the view, to which she frequently returns, that the just cause is always there, even after a defeat. This again must have been driven into sharper relief by Hitler's War. Everywhere she has sympathy for the afflicted, and loathing for the autocrat. For example, she deplores her own country's colonial record in Indochina, and the French record as a nation-state as evolved by Richelieu and Louis XIV.

At the end there is an impressive "Draft for a Statement of Human Obligations" which is a series of trenchant aphorisms, a peculiarly French style of expression, at which she excelled. But, in spite of pithy remarks like "He [Léon Blum] lacks the touch of cynicism which is essential for perspicacity," this is not just a phrase-book. There is a divinely inspired tension here, which suffuses her verbal dexterity with a subtle and profoundly spiritual meaning. Hers, at any rate, was a mind which was not, as she puts it, "enclosed within language," and was able to range freely through the "inexpressible." Let me quote again from her chapter on "Human Personality":

For criminals, true punishment; for those whom affliction has bitten deep into the soul, such help as may bring them to quench their thirst at the supernatural springs; for everyone else, some well-being, a great deal of beauty, and protection from those who would harm him; in every sphere a strict curb upon the chatter of lies, propaganda, and opinion, and the encouragement of a silence in which truth can germinate and grow; this is what is due to men.

M. KAYE WHITEMAN

The Literature of the Spanish People: From Roman Times to the Present Day. By GERALD BRENAN. (Peregrine Book Y16. Penguin Books, Ltd., Harmondsworth, Middlesex. 447 pp. 1963. 12*s*. 6*d*.)

When it was first published by Cambridge University Press, in 1951, this masterly survey of the creative literature of Spain from the Roman Martial (born in Spain) to the twentieth century was at once acclaimed as a standard work. A second edition was quickly required and is still available for those who want a library edition. But its price, 55*s*., must place it beyond the reach of many students (and Spanish readers) who must regard it as essential reading. Hence one may confidently predict a steady demand for many generations to come, for this most reasonably priced paperbound edition.

Mr. Brenan, who has lived long in Malaga and elsewhere in Spain, has undoubtedly achieved a most notable success in his compression in the compass of one volume of such a great and absorbing subject. Indeed, he relates with a nice touch of almost Spanish humour that two Franciscan friars laboured for twenty-five years on a similar task in the eighteenth century. At their death they had filled ten volumes; but had reached only the year A.D. 65.

The narrative and record of this history is thorough, pursuing a steady, critical course through each period; pausing to develop in detail critical estimates of the notable and the very great; such as, for example, Lope de Vega, the prolific playwright; Perez

Galdos, the distinguished nineteenth-century novelist, most unjustly neglected outside Spain (but one of his novels is available in an English paperback series); and Cervantes, who rightly gets a whole chapter. The author, in this brilliant chapter on the creator of *Don Quixote,* considers that English readers neglect this masterpiece; and states: "today his [Cervantes'] stock is low." But is this correct? We have the old eighteenth-century translation permanently in Everyman's Library; a much-praised new version by J. M. Cohen in Penguin Books; and the masterpiece of Samuel Putnam, beautifully printed in two handsome volumes. Putnam also has given us a translation of the extraordinary *Exemplary Novels*. This does not seem to be a sign of lack of interest. It is a pity that Mr. Brenan does not mention Putnam's work, at least, in his useful chapter bibliographies.

Inevitably there must be omissions. One would have expected Pedro Alarcón's delightful *El Niño de la Bóla* to be mentioned, especially as it has been englished by no less a writer than Robert Graves; and surely the amusing modern classic *Platero y yo,* by the Nobel-Prize-winner, Juan Ramón Jiménez, was worth calling attention to as one of the most popular stories in modern Spanish literature. Moreover, there are two translations of this now available in English.

But full attention is rightly given to the poetry of Jiménez, and indeed, throughout the book, poetry is discussed brilliantly, the reader's attention being held by the author's complete mastery of his material, and his happy knack of arousing our interest in the writers that people his pages, as personalities as well as poets. Frequent quotations in the original Spanish, with English verse translations, add greatly to the usefulness of the book. Here the author's knowledge of English poetry induces him to make striking and illuminating comparisons: for example, after discussing and quoting from Garcilaso's eclogues, he asks the student to remember the lovely refrain in Spenser's "Prothalamion": "Sweete Themmes! runne softly, till I end my Song." "*Salid sin duelo, lágrimas, corriendo.*" Such an approach is sound criticism and inspiring instruction.

This book has no rival in English: every student and reader of Spanish literature will indeed be grateful to Penguin Books for adding it to their admirable new series of Peregrines.

F. Seymour Smith

Village Swaraj. By M. K. Gandhi. Compiled by H. M. Vyas. (Navajivan Publishing House, Ahmedabad. 268 pp. 1962. Rs. 3.00)

The Navajivan Publishing House is currently publishing a series of books in which the writings of Mahatma Gandhi are brought together according to subject. Shri H. M. Vyas has done his work well. This volume greatly facilitates the study of the Mahatma's ideas of village organization. Much clarification is needed.

Village *swaraj,* as conceived by Gandhi, is not the resurrection of the old village Panchayats or Councils of Five. It is a mistake to think so. His object was to promote the formation of independent village units in the context of the present-day world.

How far was this independence to go? The village is to be "independent of its neighbours for its own vital wants." The first concern of every village should be to grow its own food and enough cotton to clothe itself. It should have a reserve for its cattle, recreation facilities, and playgrounds for both adults and children. The village will maintain a theatre, a school, a meeting hall. It will have its own water works. Education will be compulsory up to the final Basic course. Every activity will be conducted on a co-operative

basis. Village guards selected by rotation will provide security. Service with the guards is compulsory. The administration is to be carried on by a Council of Five elected annually by all adult villagers possessing minimum qualifications, irrespective of sex. This Council will combine the functions of the legislature, the judiciary, and the executive. The sanctions will be the non-violent ones of satyagraha and non-co-operation.

Village economy of this type is based on land. All the productive work, the seeding and harvesting and milling and weaving, though performed by individuals, is carried out on behalf of the village as a whole. The final products, ready for consumption, are gathered and stored centrally and redistributed by the authoritarian Council at a time and in a measure it deems appropriate.

Such a village is above all a unit of consumption. All its activities concerned with the satisfaction of material wants are designed to meet the consuming needs of the inhabitants of the village, who provide the labour force. With their labour, with flocks, with plentiful clay for pots and housebuilding, with soil that is not too poor or rocky or waterless, such a village can almost realize the ideal of self-sufficiency. But a very simple way of life is implied.

It is customary to assume that such simplicity was unreservedly approved of and advocated by Gandhiji. This was not the case. He warned: "But if you simplify your life to such an extent that you need nothing from other countries, you will isolate yourself from them whereas I want you to be responsible for America also."

India is a heavily populated country. The amount of land available per person and per village under any system of fairly equitable distribution is strictly limited. There is little or no opportunity to acquire new land. Wealth, in such circumstances, cannot possess a very great measure of mobility. The structure of the community will inevitably harden and become rigid. A new caste organization will replace the old; if indeed the old, as Gandhi wished, can be broken up at all. No opportunity will exist for the creation of new fortunes — nor honest opportunity.

Crop failures or disaster among the flocks could unbalance the economy and create shortages that might well become chronic. Gandhi says that, if land is left over after adequate provision has been made for pasturage and food crops and housing and community halls it is to be used for useful money crops. Apparently it is on these money crops that the village is to rely for contact with the outside world. In the event of crop failure no land would be available for cash crops.

Barter can alleviate some of the difficulties. Necessities, staples, can be exchanged on a principle of equivalence fixed by custom, with no margin for gain. Trade within such a village is impossible by definition. The village, like the ancient Greek *oikos*, is a single, indivisible, unit. Barter is possible between villages, between districts. It cannot go very far, nor can it procure anything that is required from the outside world.

It was the need for metal which prevented the ancient *oikos* from being fully self-sufficient. It is a need that can neither be eliminated nor satisfied by substitutes. Its magnitude can be reduced and this Gandhi seeks to do by advocating a length of handspun cotton yarn as the basic unit of exchange instead of a coin. How far can a yarn currency take us?

Metal does not only mean money. Metal means tools. Metal means weapons. Metal does not deteriorate with the passage of time. Wealth stored in the form of metal is not in danger of depreciation. Even in a non-violent community and a non-violent world, weapons are required for self-defence. It is irrational to expect that all people at all times and in all circumstances will be

non-violent. Prudence is the better part of valour.

The need for metal and for other equally important materials cuts across the vertical organization of the village as described in *Village Swaraj*. Gandhi says that the absence of starvation is the most basic test of the effectiveness of a community set-up. The second test is the absence of malnutrition of body and mind. The ultimate test is the degree of culture present among its members, its art, music, literature, dance, drama, sculpture. Lifeless uniformity never makes for creative vitality. If everybody is forced to spend the major part of their time and energy in the primary activity of food and cloth production, no progress beyond the ABC of civilization is possible. Some people must be set free from worry about the basic necessities of life in order that they may keep themselves and their community in touch with the cultural evolution of humanity everywhere and make, if they can, their own contribution.

Admirable as the frontier spirit in America and elsewhere is and always has been, it is too often accompanied by a loss of intelligence and capacity, which leads inevitably to the coarsennig, and eventually to the disappearance, of mental and spiritual development. With this deculturation creative activity dwindles and finally disappears, resulting in terrible loss. It is by what he creates, by his work, that a man is known.

India, like America, is the nursery of many blended cultures and civilizations. Like America again, she has become the hope of exploited peoples. Her geographical position places her in the heart of Asia. If India fails, as Gandhi says, Asia dies.

LILA RAY

Francis Bacon: Pioneer of Planned Science. By BENJAMIN FARRINGTON. (Pathfinder Biographies. Weidenfeld and Nicolson (Educational) Ltd., London. 127 pp. Illustrated. 1963. 10*s*. 6*d*.)

The Pathfinder Biographies, written for young people, are about figures "whose discoveries, inventions, researches, or ideas were significant in the evolution of civilization." Previous titles have included people as varied as Mohammed, Da Vinci, Faraday, and Marx, among others. If the other books are as delightful as the present one, this is a happy venture on the part of the publishers.

Nowadays so much biography is mere dissection or a washing in public of dirty linen that it is satisfying to find no mud-daubing (nor yet white-washing), but a subject who comes alive, like a friend genuinely admired. The Baconian philosophy envisaged the possibilities of bettering the condition of mankind by a scientific "control of the material environment," but, whatever Bacon intended, this emphasis on matter, and his inductive method, struck the keynote of a materialism that, over the centuries, has been a very mixed blessing. From Professor Farrington's portrait of him it would seem as though Bacon's followers should be blamed more than the man himself, just as Darwin was not really responsible for what successors made of his theory. Professor Farrington stresses the fact that this popular image of the Baconian philosophy "gives too narrow a view of the greatness of the man":

> Francis Bacon did not think that science could be wisely applied to the relief of man's estate except in a certain religious, political, moral, and cultural context. One and the same wisdom guided him in his career as author, member of parliament, holder of office, or solitary student of science. . . . He sought to set before science a new goal, the relief of man's estate; he was well aware that this meant endowing society not only with a mind but a new conscience.

There is no "writing down" to readers; the biographer's writing reflects some of the gem-like quality and quintessence of Bacon's own style, and the eleven portrait and other illustrations give added interest.

E. WHITE

Medicine and Man: The Story of the Art and Science of Healing. By RITCHIE CALDER. (Signet Science Library. The New American Library of World Literature, New York. 256 pp. 1962. 60 cents)

This is a most fascinating account of the wonderful manner in which the science and art of medicine has developed. In this great adventure, contributions have been made by almost all the nations of the earth. Mr. Ritchie Calder has covered a wide field in these pages, from the earliest days when the "Auld Witch" and the "Medicine Man" ministered to needs of the sick, up to modern times. Now medicine has reached a stage when it is based on a scientific outlook and technique. Of all sciences, medicine is the oldest, and in its advancement non-medical men have also played a great part. This book is a good illustration of what Oliver Wendell Holmes said some years ago:

> Medicine appropriates everything from every source that can be the slightest use to anybody, who is ailing in any way or likely to be ailing from any cause. It learnt from a monk how to use antimony, from a Jesuit how to cure agues, from a friar how to cut for stone, from a soldier how to treat gout, from a sailor how to keep off scurvy, from a postmaster how to sound the Eustachean Tube, from a dairy maid how to prevent smallpox, and from an old marketwoman how to catch the "itch insect."

The author has given an interesting review of the history of medicine, including Sumerian medicine, Assyro-Babylonian medicine, Vedantic (or Ayurvedic) medicine, Persian medicine, Chinese medicine, Egyptian medicine, Mosaic medicine, Greek medicine, and Roman medicine. After describing the great advances which have taken place since the Renaissance, he comes down to modern times, in which, apart from wonderful discoveries in curative medicine, there is a great upsurge in preventive medicine. And further, it is a very happy and encouraging sign of the times that owing to the efforts of the WHO and other international organizations, medicine is achieving an international status never dreamt of before.

The book contains much useful information and is written in very attractive and non-technical language. It will, I am sure, be of great interest not only to those of us who belong to the medical profession but to the non-medical as well.

S. L. BHATIA

Spotlights on Performing Animals: Being Extracts from Evidence given before the Select Committee of 1921 and 1922. Selected by E. WESTACOTT With Reference to Existing Conditions. (The C. W. Daniel Company Limited, Ashingdon, Rochford, England. 222 pp. 1962. 12*s*. 6*d*.)

The scarcity of authentic literature regarding the cruelty involved in the commercial exploitation and trading of performing animals makes the publication of this book valuable and timely.

With the exception of the preface outlining the work of the Performing and Captive Animals' Defence League and a brief epilogue indicating a few cases where the work of the League has met with success, the book consists entirely of extracts from evidence given

before the Select Committee of Enquiry on Performing Animals in 1921–2 embodied in Government Blue Books which are now out of print.

The compiler has performed her task with impartiality and with considerable thoroughness. Her annotations are lucid and the provision of an excellent Index will make the book of great value to platform speakers and others who desire readily available information on specific points. But it should not be thought of merely as a book of reference; all who contemplate taking their children to visit circuses and zoos are advised to read it — and to think again.

The compiler's own deeply moral and humanitarian views are evident throughout and what emerges from study of page after sickening page of this evidence is that terrible evils are associated with the capture, transportation, housing, and exhibition of performing animals, and that fear and cruelty form the basis for their training. "To make a good kicking, rearing or buck-jumping horse, the chief instrument you require is an ordinary pin." Statements such as these — and they are to be found in abundance — should serve to make all realize how far we have still to go before the heart of man becomes "well-disposed towards all creatures."

M. LISHMAN

The Civil War. By HARRY HANSEN. (A Mentor Book. The New American Library, New York. 663 pp. 1961. 95 cents)

The American Civil War between the Northern and Union States and the Southern Federated States was fought on two fundamental issues: the right of secession and the extension of slavery, both claimed by the Southern States. Its story coincided with the trials and triumphs of Abraham Lincoln's historic Presidentship. Mr. Hansen's sumptuous book, published on the first centenary of the eruption of the Civil War, is worthy of the great subject it treats.

One reads details of the various campaigns; the forces employed and the casualties suffered; biographical details about the various personalities to whose hands the conduct of the War was entrusted; and the author's crisp and critical observations on men and things. Thus we hear that the battle of the Second Bull Run left "dispirited troops and bickering Generals in its wake"; that General Hooker's defeat at Chancellorsville "caused an emotional crisis in Lincoln's life"; that the battle of Gettysburg was "the biggest and most costly battle in American history." Occasionally, we find touches of quiet humour, as in "President Lincoln could proclaim a blockade of Southern Ports but it took a navy to enforce it and the United States Navy had to be rebuilt almost from the waterline!"

The American Civil War was not Lincoln's War, and yet it was. He did not want it. But when it was forced upon him, he threw his heart and soul into winning it. God is kind and sees to it that a Mahatma who lives for his ideals never dies before realizing them. General Lee, head of the Confederate forces, surrendered on 10 April 1865. Lincoln was assassinated four days later. The book, if for no other reason, should be read for the part played by a peace-loving leader in the successful conduct of a war and the magnanimity that he so often displayed in times of great stress and emotion.

R. BANGARUSWAMI

Nepal: The Discovery of the Malla. By GIUSEPPE TUCCI. Translated from the Italian by LORETT EDWARDS (George Allen and Unwin, Ltd., Lon-

don. 96 pp. Illustrated. 1962. 25*s*. net.)

Professor Giuseppe Tucci is a famous Orientalist who has travelled widely, making six journeys to Nepal and eight to Tibet. During his last journey to Nepal, when he reached Dullu, a tiny State in the centre of Nepal, Professor Tucci quite accidentally stumbled on archaeological evidence of the existence of an hitherto unknown empire, of which he had heard fragmentary stories earlier, in the heart of the country — the empire of the Malla, who not only reigned over western Nepal but also over western Tibet, and whose existence, so unexpectedly brought to light, "completely upsets the ideas to which we have become accustomed." Professor Tucci expresses the view that "for three centuries from the eleventh to the fourteenth, they [the Malla kings] had governed a territory larger than Italy." It was not a brief episode in the long history of that mountainous area, but "a well-established feudal empire investing the ancient aristocracy with new privileges and creating from it a new one." The Malla, according to Professor Tucci, belong to the Khasi people, who are diffused throughout Kashmir and who are found up to Simla and Garhwal. After it reached its summit, like other empires, the Malla empire also suffered from internal revolts by feudal nobles and crumbled and disappeared. Professor Tucci has great praise for the bravery and intelligence of the Malla kings and, as testimony, mentions the elaborate road system they developed in the extremely inhospitable mountain territory.

Professor Tucci's discovery opens up an immense vista of opportunities, for the archaeologist, to study the origin, growth, and fall of the Malla empire, the relationship the Malla rulers had with Indian people, and their religious and cultural affiliations. Ample material for such study is available in the temples and shrines, the images of gods and goddesses, the inscriptions of the kings and so on, which lie scattered about in the neighbourhood of Dullu and Jumla.

For the rest we have a highly interesting description in Professor Tucci's picturesque language of his last journey across the "Roof of the World." Professor Tucci possesses the true traveller's enthusiasm for the places he visits as well as the trained and scholarly Orientalist's interest in the forgotten things of the past in the East — two characteristics which enable him to make the account of his expedition extremely readable and educative.

The photographic plates, taken by Francesca Bonardi, a member of the expedition, which illustrate the book, impart vividness and realism to Professor Tucci's accounts of the land and the people whom he encountered in his journey.

C. V. H. RAO

Lost Tribes and Sunken Continents: Myth and Method in the Study of American Indians. By ROBERT WAUCHOPE. (The University of Chicago Press, Chicago. x+155 pp. Illustrated. 1962. 32*s*.; $3.95.)

This might be described as a skittles book. The author sets up all the known theories as to the ancestry of the American Indians, and as to Atlantis, Lemuria, Mu, and proceeds to bowl over, more or less, the lot. He writes as a professional anthropologist (he is Director of the Middle American Research Institute, Professor of Anthropology, Tulane University, and a former national president of the Society for American Archaeology) but is at pains not to write as such specialists all too often do — drily, factually, without the common touch. Indeed for all its wide survey and close examination of the data and discussion of the controversies that have raged around

them, this is an amusing book, in parts even comic, as witness its chapter on the Phuddy Duddies (Phuddy Duddy =a "lyrical" PH.D. "egghead.")

In addition to the people whose theories have been built up upon a more or less objective study of such data as is available, there are others whom the author dubs jargon-addicted, starry-eyed mystics, and at these he makes what he evidently feels are particularly muscular throws. Some of them are well-aimed, and needed. But before bracing himself to make others he should have paused awhile and reflected whether, here, he was the man of science, or a man of inadequate thought and prejudice. For example, and it is an outstanding case, he quotes a passage from Mme. H. P. Blavatsky (written at her highest esoteric pitch, he declares) on the One Reality, the Absolute (p. 130 of the book). The quotation is quite irrelevant to his theme, for it refers not at all to Lost Tribes or Sunken Continents, but is simply a statement of the fundamentals of Theosophist doctrine and belief. Plainly the extract was brought in only to show what, in the author's opinion, is the abstract woolliness of "the esoterics." In doing this, Mr. Wauchope must not suppose that he has made a telling point. All that he has done, here, is to show where he gets out of his depth.

CHARLES J. SEYMOUR

Gipsies: Forgotten Children of India. By CHAMAN LAL. (Publications Division, Ministry of Information and Broadcasting, Government of India, Delhi. 214 pp. 1962. Rs. 5.00)

The Gipsies, like the Jews, have for centuries suffered persecution and have been on the march for almost two thousand years. This wild brotherhood belong to one of the many nomad races from the north-west of India. Scholars have shown how strong are the traces that exist in the language of the gipsies of the origin of their race. Further evidence of their Eastern origin is provided by their dark skins, large black eyes, black hair, and pearly white teeth.

Bhikshu Chaman Lal has discussed the intensely fascinating subject of the origin of the gipsies in this absorbing book. He has moved among these eternal wanderers and from his own experience and from what he has learned from many sources has come to the inescapable conclusion of the Indian origin of this mysterious race. Among other things he notices in them the existence of a system like our *Panchayats* and also finds that their marriage rites are curiously similar to those of the Hindus. In addition he refers to the Romany name of "Bara Than" for India and recounts the traditional story about the last of the gipsies trekking to India, picking their way with feeble steps over the Western world's wilderness.

The gipsies are born storytellers and their inborn love for storytelling was perhaps responsible for making popular the notion that they were Egyptians, condemned to wander through the world as pilgrims in expiation for the sins of their ancestors, or that they were the descendants of the smiths who forged the bronze nails that crucified Christ and that the curse that fell upon them in consequence made them wander through the world for ever without rest.

Among the twenty-two chapters of this book, some have been contributed by European Gipsologists who support the theory that the gipsies are a nomadic Hindu people, driven out of India either by Alexander or by Mahmud of Ghazni. When they entered Europe they were mere vagrants and eked out a precarious existence. In course of their wanderings they picked up folk songs and built up a repertoire

of stories and came to be regarded as *les colporteurs du folklore*. The influence of the gipsies in the development of culture in Europe has been profound. In Andalusia and in Hungary there arose a definite kind of gipsified literature. In Russia, too, gipsy singers, owing to their improvisations in music and poetry, played an important part in the development of music and literature.

The author has carried out his work conscientiously and ably, but the Publications Division has given no good account of itself by doing its job carelessly.

DILIP KUMAR SEN

Miracles Do Still Happen. By DILIP KUMAR ROY, in collaboration with INDIRA DEVI. (Hari Krishna Mandir, Poona; Popular Book Depot, Bombay. 404 pp. 1962. Rs. 9.50)

Miracles do still happen! And they will continue to take place as long as Life remains the greatest perpetual problem for the pragmatist but "play" for the devotee. For, indeed, this infinite mystery cannot be compassed entirely within the ken of man's reason, howsoever penetrating. This book is an absorbing account, in the form of a novel, of a series of miracles to which either the author or his collaborator have been themselves witnesses or of which they have been told by some of their trustworthy friends. The story has been significantly set in New York, which is today being shaped, among other influences, mostly by the forces of rationalism and materialism. And it is related to an American, Barbara Brown — an earnest open-minded enquirer — against the background and battery of her many doubts and differences. The storyteller, Asit, is the author himself, who essays to dispel these doubts with all the cogency and clarity of his brilliant arguments, interspersed with sparkling humour, on the one hand, and with the irrefutable testimony of the scriptures and the saints and seekers down the ages, on the other — in the present case of Ananda Giri, Shyam Thakur, Mandira, Sati, and Amal, and also, though indirectly, Tapasi (the collaborator). Briefly, all the miracles centre upon the phenomenon of an image of inert stone turned, so to speak, into an activating, life-changing impact of the spirit by the alchemy of faith in God and in the Guru, as for example, in the narratives of Sati, Amal, and Mandira. As one reads through the novel, he begins to think seriously of the puzzling problem of Divine Grace and ultimately almost seems to receive the assurance given by Shri-Krishna in the *Bhagavad-Gita*:

> The devotees who call to me alone
> Hourly with a single-minded love
> Shall ever sustained by My Grace, want
> for naught,
> Nor forfeit what has accrued to them.

The well-known philosopher, Dr. Charles A. Moore, and the scintillating scholar, Dr. C. P. Ramaswami Aiyar, have contributed a stimulating Foreword and an Introduction respectively to the novel. *Miracles Do Still Happen* is an artistic achievement as well as a mirror of the vision and working of the Divine-in-Man. The novel has also the spirit of *Noel*, which might melt not a few doubting Thomases.

GURDIAL MALLIK

THE INDIAN INSTITUTE OF WORLD CULTURE

[A SPECIAL MEETING of The Indian Institute of World Culture, Bangalore, with the co-operation of the Jain Mission Society, Bangalore, was held on 6 April 1963, in the Institute's auditorium, to celebrate Mahavira Jayanti. The speaker was **Professor S. K. Ramachandra Rao, M.A.**, Professor and Head of the Department of Psychology at the All-India Institute of Mental Health, Bangalore. The Meeting was presided over by Shri Justice T. K. Tukol of the High Court of Mysore.

We are grateful to the Honorary Secretary, the Jain Mission Society, for having had this report of the meeting prepared, and to Professor Ramachandra Rao, who was good enough to read it over for accuracy. We publish it in a slightly condensed form.—ED.]

MAHAVIRA JAYANTI

In his opening remarks from the Chair, Shri Justice Tukol introduced Professor S. K. Ramachandra Rao as a man of deep learning, well-versed in ancient lore. Professor Ramachandra Rao is a scholar in Prakrit, Ardhamagadhi, and Pali and has done much research in Buddhist literature. He is a Professor well-versed in the Eastern and Western philosophies, and at present Head of the Department of Psychology at the All-India Institute of Mental Health, Bangalore.

Professor Ramachandra Rao paid tribute to Lord Mahavira as "one of the greatest sons of India and as a great thinker who contributed immensely to the spiritual life of the country," before entering upon his subject.

He said:

Jainism was already a celebrated religion when Buddhism was still in the making. According to Jainism there were twenty-three Tirthankaras earlier than Mahavira; with the exception of Parshva, the twenty-third Tirthankara, the historicity of the others can hardly be ascertained. The first Tirthankara is Vrishabhadeva; his name is found mentioned in Vedic literature, the *Rigveda* in particular. The twenty-second Tirthankara Arishta Nemi has also been mentioned in Vedic literature and seems to have been popular in his time as a religious thinker.

The twenty-third Tirthankara, Parshvanatha, who preceded Mahavira, is now accepted as a historical figure and is mentioned in Buddhist texts. He was very popular with the people and was responsible for the preliminary codification of Jaina religion. He laid down the fourfold principles of restraint (*Cāujjāma Samvara*): restraint from *pānāivāya* (killing), *musāvāya* (untruthfulness), and *adinnādāna* (stealing), and *bahiddhādāna* (non-possession). The principles preached by Parshvanatha had attained considerable popularity by the time Mahavira arrived on the scene. Mahavira added one more to the four principles: that of *bramhacharya* (celibacy).

Parshvanatha dealt with the classification of individuals on the basis of "colour." He was undoubtedly a very great thinker and the classification mentioned by him has attracted the attention of many Western thinkers of the present day. This doctrine was popularized by Mankhali Goshala, who was an associate of Mahavira for about nine years and later turned out to be an opponent carrying on considerable propaganda against him. Buddhist thinkers carried over this doctrine of the classification of the individuals on the basis of "colour," and formulated their own theory of personality types.

Parshvanatha was a great leader and

Siddartha, the father of Vardhamana Mahavira, and Trisala or Priyakarini, the mother of Mahavira, were followers of Parshvanatha. Both of them were religious-minded. Even as a boy, Vardhamana had a reputation for a meditative bent of mind, and his activities in childhood were marked by a high sense of courage and spiritual boldness. As a young man he lived a very rigorous life following the tenets of Parshvanatha and took to asceticism when he was only thirty years of age.

The teachings of Mahavira received wide acceptance even during his own lifetime and attracted numerous followers. Buddhist texts (numerous references were quoted by the lecturer) contain descriptions of Mahavira. In point of time Mahavira had already attained omniscience (*Kevalin*-ship) while the future Buddha was still striving in the Urureta jungles towards Enlightenment. He has been described as "a sage moving naked, always walking, taking food once in three days, drinking water once a day and leading an austere life." Reference to the ill-treatment which Mahavira had to face at the hands of ignorant people who set dogs on him and abused him are also not wanting. Mahavira bore all this with serenity and expressed no disapproval or anger. It is this suffering, this heroic suffering, that gave him and justified the title Mahavira. Buddha himself not only accepted many of the doctrines of Mahavira but even recommended them to his disciples. Buddhist texts disclose that Mahavira was a person of genial temperament and had a ready smile for those he met.

It was a period when conflicting ideas about the Soul and Creation were being advocated. Mahavira was bold and his creed was simple. There were people who rejected the existence of the Soul. There were fatalists who believed that the Soul was merely a puppet in the hands of some divine force. It was Mahavira who asserted in very simple and bold terms that the Soul existed as an independent entity and that it was the Soul which had all the potentialities of divine elevation. Mankhali Goshala was the first of the fatalists and lived with Mahavira for about nine years. He was then converted to the views of Mahavira and propagated his doctrines. However, disputes arose between him and Mahavira on the petty question of whether there was life in a shrub. Mahavira held that every plant had a life. Goshala held otherwise and became an enemy of Mahavira. Jamali, Mankhali Goshala, and others were some of the opponents of Mahavira. The Jaina texts mention seven principal persons as hostile to Vardhamana (*Sattae ninhāga Vardhamānassa*).

Mahavira formulated a creed which was at once spiritual and pragmatic. He accepted the Soul. He called himself an *Atmavadi* (*ayavayi*) and the various reports of his introspective nature found in Buddhist literature present a most charming picture of his thoughts and ideals. He was a believer in action and his teachings in that respect were different from the Buddhist teachings. He believed in Karma and his bold enunciation of the theory of Karma was and still is regarded as a most realistic doctrine.

Mahavira, while enunciating the doctrine of Karma, also pointed out the way of escape from the entanglements of Karma. He preached that restraint of the activities of the erratic mind was required to free the Soul from the bondage of Karma. He preached *samyama* or self-restraint in every respect as the road to happiness. According to him, happiness could be obtained only after austerity, struggle, effort, and suffering. His constant advice to his followers was, "Be always awake." It was a positive approach to the problem of suffering and readily appealed to all those who understood his realistic view of life.

Mahavira also preached the quintessence of what in later Jaina philosophy

came to be called Nayavāda or the "Doctrine of Points of View." This subtle doctrine is Jainism's foremost contribution to world thinking. Mahavira preached that an object had infinite aspects (*Ananta Dharmātmakam Vastu*); everything had infinite qualities which it was necessary to understand before the thing could be fully comprehended. The importance of this doctrine, which is popularly known as *Syādvāda,* in Jaina philosophy has been receiving greater attention. The discovery of Einstein, viz., his Theory of Relativity, confirms *Syādvāda* in one aspect.

After the passing away of Mahavira, some of his disciples tried to canonize his teachings. Differences amongst his followers arose as regards the form of worship and it was some time about A.D. 80 that the two classes of followers — Digambaras and Shvetambaras — came into being. Bhadrabahu, who lived about two hundred years after Mahavira, was an eminent Jaina thinker. He migrated to the South and was the pioneer for spreading Jainism in the South.

Mahavira carried forward the torch of spiritual light which had been lit by his predecessor Parshvanatha. His contributions to the principle of Ahimsa and the other doctrines referred to above have earned him a permanent place in the history of world thought and spirituality. It is therefore fitting that all of us pay our humble homage to this great Soul, who did not a little towards the uplifting of humanity from the bondage of Karma and showing it a path to peace and spiritual enlightenment.

The Chairman, in his concluding speech, expressed his deep appreciation of the learned speaker not only for his scholarly exposition of his subject with references to Sanskrit and Buddhist texts on the antiquity of Jainism but also for his dispassionate approach in placing before the audience in very clear terms the numerous references in Buddhist literature which solve a number of controversial points. In the East as also in the West, there were still thinkers who believed that Jainism was an offspring of Hinduism or of Buddhism. Mrs. Sinclair Stevenson had described Jainism in her *Heart of Jainism* as "a daughter of Bramhanism." The learned author's quotations from the Veda clearly went to show that the antiquity of Jainism could be traced as far back as the Vedic period, and that Jainism was an independent religion. His quotations from Buddhist texts and the fact that Buddha himself had accepted some of the principles advocated by Mahavira controverted the theory that Jainism was an offspring of Buddhism. The contribution of Jainism to world thinking consisted in its assertion not only of the existence of the Soul but also of that Soul's powers of infinite faith, infinite knowledge, infinite power, and infinite bliss. The Chairman expanded his views with references to certain popular illustrations from the Jaina texts and indicated how human instincts and desires were responsible for the accumulation of Karma. By his spiritual nature, man could and must control his material nature and try to break from the bondage of Karma. He referred to the doctrine of Ahimsa and pointed out how the Jain thinkers had analysed and emphasized it in its various finer aspects. Those who regarded the universal application of this doctrine in its finer aspects as impracticable, he held, did not understand the potential forces of the Soul; their criticism was the result mostly of their own limitations, of which they were not quite conscious. Mahatma Gandhi, who imported the principle of Ahimsa into politics, had once remarked: "If the world adopts the Ahimsa of Bhagvan Mahavira, peace will bless the universe." Acharya Vinoba Bhave had referred in 1948 to the antiquity of Jaina thought and quoted the *Rigveda* hymn which contained references to Arhan or Arhanta,

The doctrine of *Syādvāda* as propounded by the Jain thinkers had attracted the attention of many of the great thinkers in the modern world and its basic aspiration to bring about harmony and order in worldly life has been universally recognized. By acquiring full knowledge of this doctrine we could hope to be precise, definite, and clear in comprehending the reality and in our perception of objects and thoughts around us. The Chairman also expressed his sense of appreciation to the Indian Institute of World Culture, which had been celebrating Mahavira Jayanti each year, with the co-operation of the Jain Mission Society.

In proposing a vote of thanks at the conclusion of the meeting, Shri M. V. Venkataramiah, Secretary of the Institute, expressed his sense of gratitude to Shri K. Parasmal, Secretary of the Jain Mission Society, for his continued co-operation and assistance to the Institute in celebrating Mahavira Jayanti and his hope that the same co-operation and assistance would be extended in future. He also thanked the speaker for his enlightening and scholarly speech, and the Chairman for conducting the meeting and for his brief but learned speech.

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

President Radhakrishnan of India set a happy precedent in the mingling of formal and informal occasions during his good-will visit to Britain in June 1963. So too, the mixture of friendly simplicity and natural dignity shown by the philosopher-statesman made a responsive impact on his hosts in different cities and towns in the country. On June 13th he opened the fifth biennial Canadian Art Exhibition at the new Commonwealth Institute, in the presence of the Queen and the Duke of Edinburgh. And in the impromptu talk then demanded of him, he defined the basis of international understanding in terms that it seems appropriate for this magazine (the organ of the Indian Institute of World Culture) to repeat:

More important than the political arrangements and economic alliances is the understanding between peoples. That kind of understanding is brought about by a knowledge of other people's culture, their art forms; that 's the way in which we shall get at the heart of another country. If we wish to know the soul of another country it is reflected in its literature, in its arts. Art really is the poetry, so to say, of human life. Other things merely give us the sustenance, the wherewithal by which we can live, but the kind of good life we have to live depends on the way in which we use our freedom for the purpose of expressing our own souls. (*India News,* 22 June 1963)

Later at the reception of the Royal Commonwealth Society, he spoke of that which is the living core of Indian culture — religion:

Religion is a personal encounter of the individual with the Supreme and not merely a doctrinal conformity and ceremonial propriety. Such people may be religious at second hand but those who are authentically religious are individuals who have been able to learn something, to feel the ultimate mystery which transforms their lives and

works in them as a cleansing fire. (*India News*, 22 June 1963).

He emphasized the fact that Indians have never thought of one exclusive Spiritual Way. The ways are many, but at the top the spiritual landscape is the same. No religion has a monopoly of truth.

The idea of a one, exclusive, true faith, with all devotees of other religions "outside the pale" has greatly diminished, but it will need many repetitions of the truths enunciated by Dr. Radhakrishnan to break the fallacy finally.

"Education in a Multi-cultural Society" was the subject of a most lucid and stimulating address by Sir John Wolfenden, at the twenty-first Annual General Meeting of the Council of Christians and Jews, London. A condensed report was given in the Council's journal, *Common Ground* (Summer 1963). He dealt with two fundamental problems, first, that of finding the middle way between guidance and freedom, in the upbringing of the younger members of any culture, so as to preserve the traditions and values of that culture, without the pressure of "indoctrination." Some parents, endeavouring to be liberal-minded, and fearing to impose their own particular viewpoint on their children, abstain from taking them to church and give no religious guidance. Yet this, Sir John pointed out, is not really being neutral:

> Even the attempt to have the point of view of having no point of view is in fact having a point of view.

No teacher, he declared, can avoid revealing his opinion. He cannot drop, outside the classroom door, all his convictions, beliefs and ideals (or, as opponents might call them — prejudices, biases, inherited dispositions) and face the class in "doctrinal nakedness." Yet it is possible for him to reveal his convictions honestly.

Acts of Parliament will not make people moral. The law, however, can direct and guide behaviour, and, though not itself the schoolmaster, can be compared to the family slave who takes the child to school for teaching.

The second problem taken up by Sir John was the question of education and tolerance, or toleration. In the present liberal climate of opinion there is the tendency to carry tolerance too far, for fear of being considered illiberal, outdated, and thus condemned. He suspected that the present generation of parents have not

> presented a sufficiently clear and definite notion to our children of what it is that we stand for. We have been so liberal and tolerant that there has been hardly anything left by which our position could be identified . . . we have deprived our children of certain clear standards by which we can expect them to live, whether they accept them or not.

Further, if we are thus tolerant to some of the vices of our civilization — intolerance, cruelty, and exploitation — we allow them to flourish.

He ended on a more optimistic note. Britain has always been a multi-cultural society, benefiting by contributions from many sources. Today there is also an increasing variety of subdivisions of culture — school, youth organization, political party, or whatever group young people may belong to, each group adding something to the whole. There is, inevitably, potential conflict in a multi-cultural society.

> This is the price we have to pay for the possibility of richness, for conflict and richness meet in the word tension, and tension can be either fruitful or damaging, either good or bad. There is, however, far more opportunity in the possibility of its being far more enriching, enlightening and rewarding than a static steadiness or a stationary uniformity.

This excellent picture of the evolutionary potentialities of society applies

equally to each man;

> For Karma and evolution have —
> ". . . . centred in our make such strange extremes!
> From different Natures marvellously mixed. . . ." (*The Secret Doctrine*, I. 189)

Equally the tension between these different Natures makes for the conflicts and anomalies in human psychology, but, when balanced, gives to man the universal character of a god. The integration of society eventually depends on individual self-integration.

Many assumed at the time of his election in October 1958 that Pope John XXIII, who died on 3 June 1963, at the age of 81, was to be merely a papal "caretaker." His short term of office, however, showed him as being beyond any mere sectarian faith, and strong enough to break through barriers and to vitalize others also towards a larger understanding and brotherhood. His was the energetic inspiration for the Ecumenical Council, to provide an opportunity for the different Christian bodies to come together with the unifying desire to understand each other's viewpoint, without minimizing or denying important differences of belief and practice, and without attempting to absorb all groups under one aegis.

He has been called a master of the common touch, and his humanity has infused something of the spirit of toleration and of self-inquiry even into the conformity of the Roman Catholic Church. So it is encouraging that the new Pope, Paul VI, formerly Cardinal Montini of Milan, has pledged himself to carry on his predecessor's work for unity, and for the helping, in neighbourly love, of individuals and nations who need such help.

A parallel can be drawn with Dag Hammarskjold, apparently appointed Secretary-General of the United Nations as a lay-figure. In him, too, his active dedication to the international ideal unfolded an unexpected power, most disconcerting to national vested interests.

Such men, who break through the barriers of authoritarianism and orthodoxy, are pioneer souls, giving the stimulus of example and achievement to those whose potentialities for the future are still buried in the ranks of the mediocre and unknown. The world sorely needs this stimulus.

THE Editor is glad to announce that with this August issue, the current volume of THE ARYAN PATH has restored the normal average of forty-eight pages a month which had been disturbed by the joint April-May issue.